

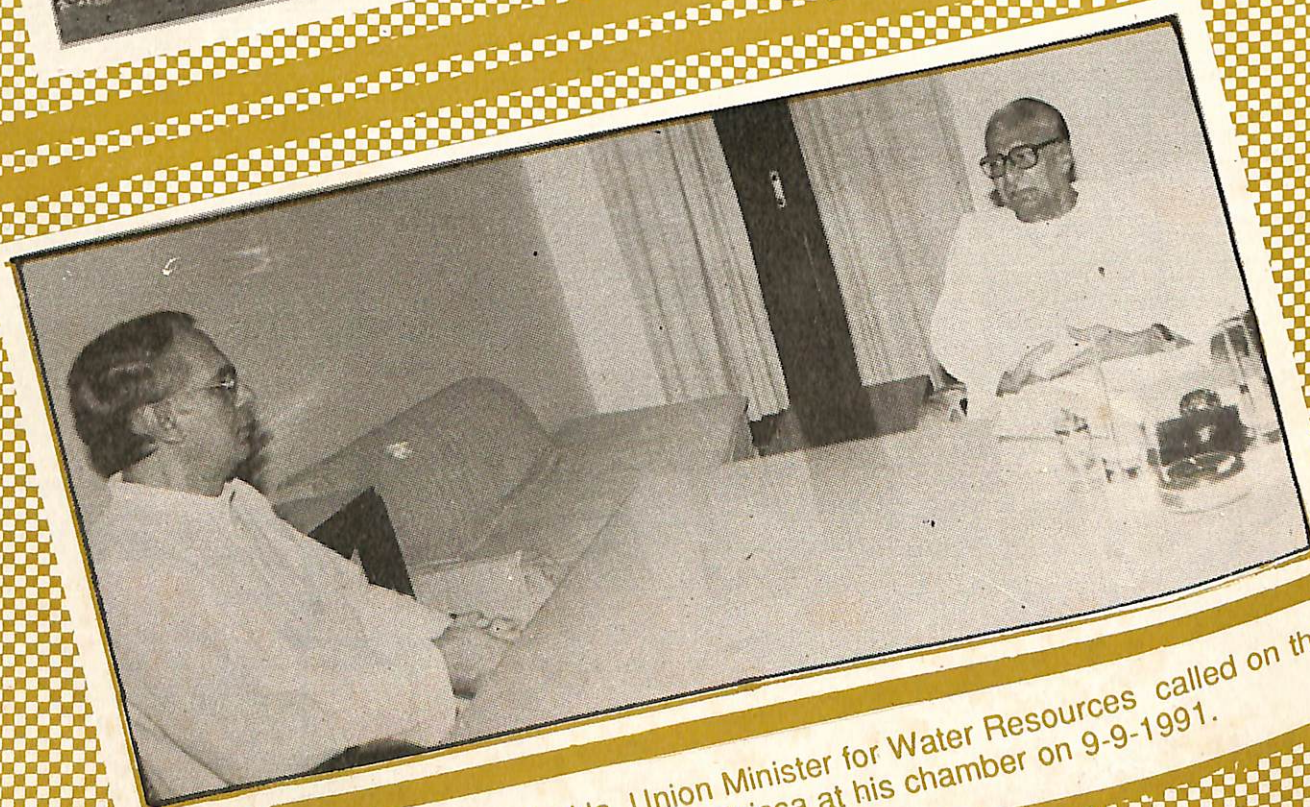
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ORISSA REVIEW

NOVEMBER-DECEMBER 1991



Governor Shri Yagya Dutt Sharma witnessing the Cultural Show organised by Payal Sandhya at Rabindra Mandap on 29-10-1991.



Shri V. C. Shukla, Union Minister for Water Resources called on the Chief Minister, Orissa at his chamber on 9-9-1991.

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Krushnachandra Gajapati Narayan Deo

Dr. Atul Chandra Pradhan

Krushnachandra Gajapati Narayan Deo, the former Maharaja of Parlakimedi (a Zamindary estate of Ganjam) was born on 26th April, 1892 in the ancient Ganga dynasty of Orissa. He lost his father at the age of twelve. Due to his minority, his estate was for sometime managed by the Court of Wards. He received his education in the Parlakimedi Maharaja's High School and Newington Residential College of Madras. His study in the Newington Residential College, an educational institution meant for the sons of the landed aristocrats, helped him to develop a bright personality as well as sound ideas on rural and agricultural development.

In 1913, Krushnachandra had to discontinue his education in the Newington College to assume the charge of his estate. He was a very enlightened Zamindar, dedicated to the allround development of the people of his estate. He was particularly devoted to agricultural and educational development. A great champion of Oriya nationalism, he strove from the very assumption of Zamindary, for the unification of Oriya speaking tracts, particularly for the transfer of Ganjam from Madras presidency to Orissa. Though his Zamindary estate, Parlakimedi was in Madras presidency, he identified himself with the Oriya movement in the Orissa Division. He made liberal donations to the Satyabadi School, founded by Gopabandhu Das at Sakhigopal and also to Utkal Sahitya Samaja of Cuttack. In December, 1914, the Maharaja of Parlakimedi, then a young man of twenty two, hosted the tenth session of the Utkal Union Conference in his home town Parlakimedi. This session was attended by more than two thousand people from different parts of Orissa, including celebrities like Madhusudan Das, Fakirmohan Senapati, Gopabandhu Das,

Biswanath Kar, Godabarish Mishra, Shasi Bhusan Roy and Jagabandhu Sinha.

For his meritorious services to the British Government during the First World War, he was given the title of Raja Saheb by the British Government.

In 1924, the Maharaja of Parlakimedi put forth strong views for the transfer of Ganjam particularly his Parlakimedi Zamindary, to Orissa before the Philip-Duff Committee. The above Committee which recommended the transfer of Ganjam to Orissa was mainly guided by the views of the Maharaja of Parlakimedi. They later on pointed out : "Our recommendation in the Committee report of 1924 was mostly guided by the views and wishes of the Maharaja of Parlakimedi, the leading Zamindar of Ganjam."

In 1927, the Maharaja of Parlakimedi was appointed as a member of the Royal Agriculture Commission. It is said that suggestions given by him as a Member of this Commission were valued by Lord Linlithgow, the Chairman of the Commission. He donated the money earned by him as a Member of the Royal Agriculture Commission for the establishment of Nutrition Research Centre at Coonoor. He also instituted some endowments for researches on agriculture.

In 1928, even though the Indian National Congress boycotted the Statutory Commission, appointed by the British Government to review the working of Government of India Act, 1919, the Maharaja of Parlakimedi put forth the cause of Oriya nationalism before the Commission and asked the Oriyas not to lose the opportunity of putting up their case before the Commission. He said : "Now or never is the problem we are facing,

Should we afford to miss the chance of getting justice from the Government? Certainly not. We must have to guard our own interest, or also none will help us."

In 1930, the Maharaja of Parlakimedi was elected from the Ganjam Constituency to the Madras Legislative Assembly.

The same year the Government of Bihar and Orissa recommended the name of the Maharaja of Parlakimedi as the representative of the Oriyas in the Round Table Conference. While attending the Round Table Conference at London, within and outside the Conference, he ably put forth the cause of Oriya nationalism. He presented a memorandum for the merge of Oriya tracts to the Round Table Conference. He told the whole Conference on 16 January, 1931: "I should lay before you all today that the formation of separate province for the Oriyas is a life and death problem to them. They feel tortured with all the disabilities and disadvantages of one being a distant adjunct lying at the tail end of every province wherever they are, far away from the seat of Government of the respective province and always in a unique minority, completely lost sight of being merged in the millions of population of these provinces."

During the Round Table Conference in London, the Maharaja of Parlakimedi personally met Sir Samuel Hoare, the Secretary of State for India, and other Members of the Round Table Conference to convince them about the genuineness of the Oriyas' demand for the unification of Oriya tracts. Because of his exertions the British Government recognized the Oriyas' demand for a separate province. Sachidananda Sinha aptly remarked before Madhusudan Das and Braja Sunder Das that the Maharaja of Parlakimedi wrested the decision for a separate Orissa province from "the unwilling British hands", and gave "a finishing touch" to Madhusudan Das's "long arduous labour."

The appointment of O'Donnell Boundary Committee on Orissa was the outcome of the labour of the Maharaja of Parlakimedi in the Round Table Conference.

Because of his participation in the first session of the Round Table Conference, the Maharaja of

Parlakimedi was criticized by the Congress nationalists in Orissa from the protagonists of Oriya nationalism. However, the Maharaja got unstinted praises. For example, Dewan Bahadur S. K. Mahapatra said: "there have been many battles fought by the Rajas of Orissa in the past in the South and in the North. But this last battle of Orissa was fought by the Maharaja Sri K. C. Gajapati Deo of Parlakimedi as the Commander in Chief of the Oriyas on the banks of the River Thames in London and we came out successfully."

The O'Donnell Boundary Committee was appointed by the Government of India in September, 1931. The Maharaja of Parlakimedi was associated with this Committee to represent the case of Oriyas. At this time the Telgus took a tough stand for not transferring a single inch of land from the Madras presidency of Orissa with the active support of two English officials, Dixon, the Collector of Ganjam and Yeats, the Census Superintendent of Madras. But his support and encouragement of the Maharaja of Parlakimedi, the Oriyas of Parlakimedi, and the Members of Utkal Hitaishini Samaj, Parlakimedi presented their demand for the transfer of Parlakimedi to Orissa. The Maharaja also tried his best for the transfer of his estate to Orissa.

The Report of O'Donnell Committee was particularly disappointing to the Maharaja of Parlakimedi, because it had excluded Parlakimedi, Midnapore and Singhbhum from the proposed province of Orissa.

The emergency meeting of the Utkal Union Conference, held on 21st August, 1932 at Berhampur, constituted a committee under the leadership of the Maharaja of Parlakimedi to meet the Viceroy as a deputation for expressing grievance against the decision of the O'Donnell Committee. The deputation met the Viceroy Lord Willingdon at Simla on 17th September, 1932.

On 31st December, 1932 the Maharaja of Parlakimedi sent a cable to the Raja of Khallikote who was then attending the third session of the Round Table Conference as a representative of land holders to urge upon the British authorities in London for inclusion of Parlakimedi in Orissa.

The British Government's White Paper which came out in March, 1933 excluded the estates of Jeypore and Parlakimedi from the proposed Orissa province.

The Maharaja of Parlakimedi felt very much disappointed over the exclusion of his own, and maternal uncle's (Jeypore) estates from the province of Orissa. Under his presidentship, the twenty third session of the Utkal Union Conference passed a strong resolution, demanding inclusion of Parlakimedi and Jeypore in Orissa.

On 3rd July, 1933, an Oriya deputation, headed by the Maharaja of Parlakimedi met the Secretary of State for India in London and demanded the inclusion of Parlakimedi and Jeypore in Orissa. But under the pressure of the Telgu deputation, and because of unfavourable views of the Government of India and Madras, the British authorities did not agree to the transfer of Parlakimedi to Orissa. The British authorities, however, agreed to the transfer of Jeypore to Orissa.

Finding the British authorities, opposed to the transfer of Parlakimedi to Orissa on the ground that the estate had Telgu majority, the Maharaja of Parlakimedi proposed the partition of his estate between Madras presidency and Orissa. He conveyed the partition plan to the Madras Government, and placed it before the Secretary of State for India in London. But the unfavourable attitude of the Madras Government and the Government of India blocked the implementation of plan.

Fortunately for the Maharaja of Parlakimedi, the Joint Select Committee on Government of India Bill accepted the partition plan. This could become possible because of the personal support of the Maharaja of Parlakimedi with Lord Linlithgow, the Chairman of the Joint Select Committee. (The Maharaja of Parlakimedi was a Member of Royal Agriculture Commission in 1927 of which Linlithgow was the Chairman).

Orissa as a separate State came into existence on 1st April, 1936. The same day with a great sense of the fulfilment of life's mission, the Maharaja of Parlakimedi held a grand garden party in the Barabati Fort of Cuttack which was

attended by thousands of people. He professed that whatever he had done for the unification of Orissa was the performance of a duty in response to the invisible inspiration of his predecessors, the great Gangas. In the election of 1937 for the Provincial Legislative Assembly the Maharaja contested as the leader of the Orissa Nationalist Party (which was a party of the Rajas and Zamindars). As Congress Party, inspite of its majority in the Assembly, was not initially prepared to form ministry on constitutional grounds, the Maharaja of Parlakimedi formed ministry on 1st April, 1937 with Mandhata Gorachand Pattanayak and Latifur Rahman. This ministry resigned on 13th July, 1937 after which Congress formed ministry under the leadership of Biswanath Das.

Following the resignation of the Congress on the outbreak of the Second World War the Maharaja of Parlakimedi formed a coalition Government with Godavarish Mishra and Moulavi Subhan Khan as Ministers on 3rd November, 1941. This ministry extended cooperation to the British Government's war effort. It was criticized by the nationalists for acting contrary to the national mainstream. But his ministry delivered some goods for Orissa. It established Utkal University, a long standing demand of the Oriyas and a Medical College at Cuttack. The Maharaja of Parlakimedi used to donate his entire salary and travelling allowances, drawn as Chief Minister to the funds of the Utkal University. Because of political differences with his colleagues, the Maharaja of Parlakimedi resigned from his office in June, 1944. He died on 25th May, 1974, long after his retirement from politics.

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The Governor-Chancellor Shri Yagya Dutt Sharma addressing the Vice-Chancellor's Coordination Committee meeting at Rajbhavan on October 23, 1991

Adivasi Community Under the British Raj — A Study of Their Socio-Economic Problems in South Orissa

Santosa Kumar Apata

The establishment of the British supremacy in India brought about a great change in the economic life of our people. Up to the 18th century the economic condition of India was relatively advanced. ¹ It was a great flourishing nation which had supplied the industrial products for centuries to cater to the needs of vast Asian and European markets. ² But all this had gradually disappeared with the advent of the British. India, under foreign economic domination, progressively got impoverished day by day. The once flourishing Indian economy was now disturbed and the economic backbone of our country was ruined. But the worst of its impact fell upon the tribals who lived in the hill-tracts or agency areas. The Adivasi community of this country generally lived in a state of chronic indebtedness during the entire period of the colonial rule. They were neglected, humiliated and exploited in diverse ways. They were subjected to varieties of illegal exactions which brought untold sufferings and miseries to them. And the tribals of South Orissa were no exception to this.

South Orissa comprising the modern districts of Ganjam, Koraput and the Baliguda sub-division of Phulbani formed a part of the Madras Presidency ³ till the creation of the separate province of Orissa in 1936. The major portion of this region was of wild nature and was chiefly inhabited by the tribals known as the Khonds and Savaras. As everywhere, the tribals of this region were exploited by the well-to-do cultivators or soucars, village headmen, rent-collectors and the Government officials in several ways. The three principal modes of exploitation were the systems of Mamool, Gothi and Bethi. These illegal exactions not only demoralised the tribal peasants

but also broke down their economic backbone. The intolerable burden imposed on the tribal community by these exactions led to their largescale emigration to Assam and other places in search of livelihood. ⁴

In the initial stage of the Company's rule, it could not find out any means to control the hill-tribes. But as time passed, the Madras Government thought of introducing an uniform system of administration in this region. It passed the Ganjam and Vizagapatam Act, 1839 to administer the agency areas of this region. ⁵ But the new administrative system was soon opposed by the adivasi community who rose in rebellion. So, again the system was changed. The local administration in the agency areas was carried on according to the Muthahead system. The agency was divided into a number of Muthas, each under a Muthahead. The Muthaheads were taken as village officers under Section 5 of Act III of 1895. ⁶ With the passage of time these Muthaheads surrounded themselves with various other subordinate officers called the Hodadars, Paiks, etc. ⁷

The Muthaheads and the subordinate village functionaries generally enjoyed service tenure land as remuneration for their services. Apart from this, they were in receipt of what is known as mamools or customary payments from the villagers. When the Mutha officials came to this area, the tribals possibly used to give some presents to them. Gradually as the power and the influence of the Mutha officials over the tribals increased, this presentation in kind lost its voluntary character and came to be regarded as a levy on the villagers. This mamool payment gradually became more and more complicated and

diversified and became a source of oppression of the villagers by the Mutha officials.⁸

This may lead to the conclusion that the British, in order to contain the rebellious aborigines, had deliberately allowed the Mutha Agencies to collect exorbitant mamools from the tribals.

The mamools include Saree mamool, Dalli mamool, Jatra mamool, Bhuta mamool and Sonja mamool.

Saree mamool was a system of saree presentation. In every Mutha, there was an official recognised by the Government known as Government Sadia. This person was appointed by the Government and on him a saree was conferred at the meeting place.

Dalli mamool included a bunch of plantains, a bundle of hill redgrams and a pumpkin. It was given on certain fixed occasions like pongal and Dassara. This mamool varied from place to place.⁹

Jatra mamool was collected from the tribals on the occasions like buffalo sacrifice, Dassara, Bali Jatra and Ratha Jatra. It was collected both in cash and kind. In some Muthas of Parlakimedi agency, milk, banana and coconuts were given as mamools to the Mutha officials.¹⁰

Bhuta mamool was more or less a death duty collected only when an adult male member in a family died. The Mutha head with a few of his followers attended the Bhuta ceremony or funeral ceremony, condoled the survivors and received some presents. But in course of time, it took the form of levying a regular duty on deaths. Sometimes all the property of the deceased were divided equally between the Mutha head and the successors.¹¹

Sonja mamool was an imposition levied from every house-holder whether he had wet lands or not. In some agencies, the items under sonja were confined to paddy and rice levies. Towards the South, other items such as beans and honey were collected under this head. Besides, some unscrupulous Mutha heads of Parlakimedi agency accepted salt, chillies, onion, honey, castor-oil

and dry-fish from the aborigines as Sonja mamool.¹² Some other mamools were also collected from the innocent and ignorant tribals by the agency officials.

Thus the hard-working aborigines had to toil from dawn to dusk for an earning only to be paid to the various agencies in shape of exacting mamools. After making all mamool payments, the hill tribes were left with something not enough for their subsistence. Thus the Mutha agencies continued for centuries as parasites who exploited the tribals in diverse ways.¹³

In addition to this mamool system, the Adivasies were also rendering free labour to the agency officials. This was known as the system of Bethi or forced labour. The Khonds of the tribal areas were used as labourers by the various agencies of the British Government.¹⁴

In ancient times when the Mutha officials entered into the agency area, the aborigines out of regard thatched their houses and assisted them in agricultural operations in their lands. It was probably voluntary in the beginning. But gradually the system of Bethi fell into disuse as the estate and Government officials beginning from the highest officers down to the Amins, Naiks, police and forest officials employed bethi labour for their domestic and agriculture purposes. The rent collectors by virtue of their position procured free or cheap labour of the hillmen for themselves as well as for Government officials. Sometimes the labourers did not even find time and occasion to follow their own agricultural pursuits, being engaged in this compulsory labour.¹⁵

The Royal proclamation of 1846 had considered that bethi labour was one of the ways by which the state is being compensated for the loss of land revenue from the tribals. This encouraged the Government agencies and officials to exact as much labour as they could from the tribals.

Under this bethi system, the tribals were used in Government work without any payment. They were forced to construct roads, bridges and Government buildings. They also repaired and thatched police quarters, station houses, revenue rest-sheds, taluk board schools, dispensaries, etc.

The estate officials employed the Khonds for demarcation and clearance of reserved forest lines. They were also employed in the domestic works of Government and estate officials. This forced labour caused great hardship to the Adivasi community. It brought untold sufferings and miseries to them. It was so severe that some people, in order to avoid bethi labour, deserted their villages and settled in the interior jungles.¹⁶

The Madras Government paid no attention to abolish such evil practices in the tribal areas. It was only after the formation of the separate province of Orissa in 1936 that some steps were taken in this direction. In 1947, U. N. Patnaik, a senior officer enquired into the systems of mamools and bethi and on the basis of his enquiry the Government in their Order No. 12021-R., dated 22-10-1949 abolished all bethi for Government construction. Finally on 31st october 1966 another step was taken to abolish the paractices of mamools and bethi.¹⁷

Another inhuman practice which was prevalent among the tribals of the hill-tracts of South Orissa was the system of Gothi or debt slavery. But this practice was very acute in the district of Koraput. Gothi was a system of labour whereby a person, on receiving some advance in money or kind or incurring some loan, engaged himself by a written or oral agreement to labour under his creditor for agricultural and domestic purposes as long as the loan together with its interest remained unpaid. These agricultural creditors were called Sowcars in these parts.

Thus, under this system, a hillman bound himself in return for a lump sum of money to serve another for a period of years as his debt-servant or Gothi.¹⁸

The opening up of the country and its settlement by the non-tribals opened a new chapter in the socio-economic life of the tribals. The non-tribals developed a great desire to acquire land in the Agency areas. Fortunately, the socio-economic condition of the hill ryots provided ample opportunity to these outsiders for this nefarious practice of acquiring lands. The aboriginals were addicted to drinking and lived in a state of chronic indebtedness. Their dep poverty

and reckless extravagance compelled them to sell or mortgage their lands for a cash sum.¹⁹ However, the large scale transfer of lands from the tribal peasants to rich non-tribal agriculturists contributed to the increasing miseries among the tribals. To put a stop to such alienation, the Madras Government passed the Agency Tracts Interests and Land Transfer Act I of 1917 prohibiting all transfers from hillmen to non-hillmen.²⁰

The passing of this Act no doubt put some check on the transfer of lands from hill-men to non-hillmen. But on the other hand it contributed to the growth of gothi system in South Orissa. Because the tribals could not sell or mortgage their lands. Hence, in these circumstances most tribal peasants of South Orissa had no alternative than to depend on the money of the sowcars for their existence. They were forced to act as debt-servant or gothi in the house of the sowcar for a number of years.²¹

The sowcar who invested money in a servant, tried to exact as much as he could from his investment in the shape of labour. In practice, these sowcars, taking advantage of the illiteracy, ignorance, gullibility and helplessness of the peasantry, dictated the terms, culculated the interests and manipulated the annual deductions of wages earned and readjusted the accounts in such a way that numbers of labourers were bonded for several years and in certain cases their children and other relatives also after death. Thus the Gothi system fell heavily, cruelly and oppresively on the gothi labourers. They were left to the mercies of the money-lenders or sowcars who exploited them to the unbearable limits. They became landless, homeless and helpless. This system thus degenerated into serfdom.²² The desparate situation of the gothi labourers led to largescale emigration from the Koraput district after 1930.²³

But during the entire period of the British rule nothing had been done by way of legislation to put an end to such nefarious and inequitable practice in South Orissa. It is only after independence that the Government of Orissa passed the Orissa Debt Bondage Abolition Regulation, 1948 in this direction. The legislation minimised the Gothi system and created consciousness among the tribals.²⁴ After a long gap, the Government of

India passed another Act called The Bonded Labour Abolition Act, 1976 which helped a lot and this practice.

Considering the above facts we come to the conclusion that the tribals of South Orissa, like elsewhere, were heavily tortured, oppressed and exploited which brought untold miseries and sufferings to them. The British authorities paid no attention to the desparate condition of the hill-tribes. For the smooth running of their own administrative system, they deliberately allowed the Muthaheads and other Government officials to exact as much as they could from the Adivasis in shape of mamools, Bethi and Gothi. Had the British Government taken some early steps to stop these illegal practices, the tribals could become more advanced and civilised.

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Chief Minister Shri Biju Patnaik presiding over the Executive Committee meeting of Orissa Urdu Academy in his Secretariat chamber on 7-10-1991

Super Fast Paddy-Boon for Orissa

The discovery of super fast paddy by Dr. S. N. Chakravarty, Principal Scientist of India Agricultural Research Institute, Pusa Institute is a boon for small and marginal farmers of Orissa in particular and our country in general. The cultivation of the Super fast paddy varieties does not require abundant irrigation or chemical fertilizers or pesticides. Moreover farmers of drought-prone Kalahandi district in Orissa will be benefitted from these varieties. In our country around 75 per cent of rice grown areas are rainfed upland or lowland. On these rainfed areas, our national average of production is very

areas with the use of DGWG (Dee Geo Woo Gen) gene source which can respond to application of high dose of chemical fertilisers, as result of complicated problems relating to diseases and pests, soil fertility and ecological balance are occurring.

Dr. Chakravarty has put lots of importance on genes from traditional rice varieties in his research programme. He has developed most of his varieties through combined use of nuclear radiation and genetic tools. Super fast rice varieties were developed following the same



low particularly on upland which is around only half-a-ton of clean rice per hectare. The main reason for this low production is lack of suitable paddy varieties for these areas. During about last three decades, the main object of our rice improvement programme was for development of high yielding, semi dwarf varieties for irrigated

methods. These varieties have around two times more higher yield potentiality than that of traditional varieties because of their increased capacity for conversion of biomass to grain formation. Moreover, there is sufficient production of straw in these varieties which can meet the essential requirement of the farmer where as

semi-dwarf high yielding varieties cannot produce sufficient straw to meet their requirement. These Super fast varieties are popularly known as 'Jwaldi Dhan' in north western India. These varieties are boons for many problem areas in the country. In drought prone Kalahandi district erratic monsoon leads to famine like situation in frequent years. Farmers do not receive any rainfall for growing paddy for 4 to 5 months duration. Due to their tolerance capacity to withstand drought super fast varieties can be grown in these areas even if there is rainfall for some days during the rice season.

Besides, these super fast varieties can produce successful crop in many problem situations on vast hilly areas of our country. On some rainfed upland areas, these varieties have been produced upto four tons per hectare and on some irrigated areas upto five tons per hectare. It took 60 to 75 days to mature depending on the situation. At this point Dr. Chakravarty pointed out that too much irrigation water or rain and high dose of fertiliser application may lead to lodging and affect the yield in some of these varieties. With the development of super fast varieties farmers have shown lot of interest in raising two crops of rice during one season. Moreover on the irrigated areas in West Bengal and other eastern and southern States these varieties have opened up avenues to increase production without increasing the cultivated areas. In rabi season in Orissa these varieties may be more profitably used.

Dr. Chakravarty also has shown some more of his rice varieties on the field which are being grown in Orissa during this season. PNR-519 maturing in 115 days was developed in a novel way through recombination of genes from Indian and Japanese varieties. This has a grain yield potential upto 9 tons per hectare and long fine grain quality. Through development of this variety, he has shown the world that semi-dwarf high yielding rice variety can be created even without the use of DGWG gene source. His PNR-162, a fine grained variety, maturing in 105 days, is very popular with farmers in different corners of this country on plains and also on hilly areas because

of its tolerance capacity to cold temperature. This variety was also created following an unique approach. At first a mutant was created in popular Jaya rice through the use of nuclear radiation. This mutant matures 25 days earlier to 'Jaya' and is having long fine grain. Genes from traditional Basmati rice was recombined with this newly developed mutant to create PNR-162. This variety has yielded potential upto eight tons per hectare and long fine grain quality.

Besides these, his dual purpose rice varieties PNR-166 and PNR-381 which can be grown both on rainfed upland by broadcasting seed and also by transplanting on irrigated areas, maturing in 100 to 105 days and with long fine grain are there. PNR-381 has the yield potential up to 7 tons per hectare. At this stage, he pointed out that grain yield potential of a particular rice variety varies depending on the climatic situation—a variety can produce more yield under the bright sunshine environment of north western India than that in the cloudy environment of eastern India. This is because photosynthate which forms ultimately grain, is produced more under bright sunshine environment. Most novel features of his varieties are their capacity for resistance to diseases and pests. PNR-381 is gradually replacing the popular variety IR-50. IR-50 introduced from international rice research institute at Philippines, is highly susceptible to 'Blast' disease and near disastrous situation was created in the past due to cultivation of this variety. Moreover, this new variety PNR-381, has superior long fine grain. His semi-dwarf Basmati PNR-546 has doubled the yield potential than that of traditional Basmati variety of this country. This new Basmati variety will become very popular in the eastern and southern states of the country due to its short duration of 105 days. Dr. Chakravarty is confident that some of these new materials will open up new vistas in the field of rice production in Orissa as well as in the country.

Tapan Kumar Das
Assistant Information Officer,
Government of Orissa,
New Delhi.

Contingent Crop Planning for Rainfed Areas of Orissa

Umesh Nath Dikshit

Rainfed farming is beset with many problems, the paramount being the vagaries of monsoon rains. The core input in rainfed/dryland agriculture, the rainwater, is one which is most undependable. The crop production in rainfed/dryland areas has peaks and troughs depending on the fluctuations in rainfall. The efficient and timely use of rainwater makes all the difference between success and failure of crop production on rainfed land.

In a comprehensive analysis relating to the fluctuations in rainfall and soil-water regimes for different regions of Orissa, it was found out that subhumid climatic regions are prone to both droughts and floods. The high variability of rainfall (more precisely soil-water) is the single factor which influences the high fluctuations in the crop yields in various parts of the state. Only by having a thorough knowledge of the soil-water pattern, its variability as judged from long term past climatic records, it is possible to frame cropping strategies and cropping systems in such a way that crop production suffers less from year to year. Drought leads to moisture stress which, in turn, affects crop production adversely. One of the mandates for the Dryland Agriculture Research Project is to devise means of stabilising rainfed agriculture by evolving contingent crop production strategy in the rainfed areas of Orissa under different aberrant weather conditions. In the following pages the research results so far achieved are presented and discussed under the following heads for benefit of the farming community :

- (i) Choice of suitable crops
- (ii) Choice of suitable crop varieties

(iii) Alternate crop strategies

(iv) Mid-season corrections

(v) Crop life saving measures

Choice of suitable crops :

It is observed that certain crops are grown more for convenience or by convention. This is because of the first priority of a farmer for production of food for his family and feed for his animals. On the other hand, selection of crops suiting to the environment leads to increased and stabilised crop production. Basing on the results of long term field experiments conducted at the Dryland Agriculture Research Centre, Bhubaneswer, it has been established that crop like groundnut, greengram, blackgram, arhar, ragi, cowpea, sesamum and maize are more stable and remunerative than the traditional rice in aberrant situations occurring more frequently in rainfed uplands. The farmers should be advised to put more area under groundnut, greengram, arhar and maize instead of growing rice which is more susceptible to aberrant weather conditions.

Choice of suitable crop varieties :

In the era of high yielding varieties hybrids of crops, replacement of the traditional cultivars with these varieties or hybrids acts as primers for ushering in better crops in rainfed, dryland farming systems. These varieties are capable of capitalising in favorable weather conditions of good years. The crop varieties were tested under normal and late sowing conditions and the promising ones are mentioned in the accompanying pages.

Alternate crop strategies :

The sowing of crops depends entirely on receipt of rainfall in the rainfed areas of the state. It is observed that the rains may commence quite early or may be delayed considerably. In such situations, the same crop cannot be sown over time since yield may go down due to shorter growing season or severity of pests and diseases. By an *inter se* comparison of crops sown on different dates, suitable crops can be identified for particular dates of sowing. The alternate crop strategies to meet weather aberrations in our state, are stated in the following pages.

Mid-season corrections :

When the crop is growing, dry spells (moisture stress) could occur at any time before crop maturity. If it is at a very early stage (within 10 days of sowing), it is better to take up resowing with subsequent rains. In other case, if the crop has been grown for about 7 weeks, ratooning or thinning need be considered. Thinning of plant population by removing every third row was found to be advantageous to mitigate moisture stress. In case of indeterminate crop like arhar, if drought affected plants are seen to recoup with the revival of rains, use of 2-3 per cent urea spray was found beneficial. If the break in the monsoon is short, soil mulching was found to be a tool in extending the period of storage of water in the soil profile.

Crop life saving measures :

Any attempt to store soil moisture either for extended use or use at a later date, should be considered as a crop life saving measure. Runoff recycling, use of mulches, off-season tillage and organic manure use are some examples. In order to augment and stabilise crop production in rainfed areas the runoff can either be harvested *in situ* or into dugouts at the lower reaches. Use of mulches also assists in storing moisture in the soil profile over extended periods for better crop growth.

(i) In situ water harvesting :

To harvest rainwater *in situ*, land configurations into ridges and turrows are formed prior to sowing or with subsequent cultural

operations. Graded border strips, dead furrows, inter-row water harvesting and interplot harvesting are some of the other examples. It is established that the advantage of such a land configuration was to the extent of about 15 per cent. But the system fails to convince the farmers for adoption in large scale and so, it needs verification on farmers' fields.

(ii) Runoff recycling :

Runoff occurs to the tune of 10 to 40 per cent of the total rainfall. It is possible that at least 30 per cent of the total runoff could be harvested into wells. The stored water could be recycled to donor areas for use as life saving irrigation at critical stages of crop growth or for extending cropping season, thus making inter-or sequential cropping possible. It has been estimated that the pay-off is very high.

Contingent planning for aberrant weather :

Uplands : Basing on the results of field experiments, the following recommendations are made :

1. When the upland rice is totally damaged the crop may be cut down for supplying straw to the cattle. The land may be resown with arhar (UPAS 120, Pragati), greengram (Sujata, Jyoti, K851), blackgram (T 9, Sarala), cowpea (c170) or sesamum (Kanak, Kalika) This can be done at any time when such situation arises in the month of July or August.

2. If the farmer is not willing to plough down rice crop for possible revival with subsequent rains, in that case arhar or castor (Aruna, HC 6) seed could be dibbled inside the standing crop in August-September at 60cm.X30cm. spacing.

3. If corrective measures are needed in September, then the farmers should be advised to take up crops like blackgram (T 9)/ horsegram (Urmi)/ greengram (Ratilasel)/ arhar (UPAS 120)/ sesamum (Kanak)/ niger (Local).

4. Specifically on river banks (Patha Land) unirrigated groundnut (AK 12-24) can be taken up after cessation of rains.

5. In case of poor stand due to uneven germination, the desired population can be maintained after receipt of rains by redistribution of rice clumps from high density areas to low density areas.

Medium lands :

1. For direct seeded rice where 'beushaning' is delayed, transplanting may be done with old seedlings.
2. Seedlings may be raised for late transplanting or gap-filling inside the standing crop.
3. If transplanting is not possible in certain areas, then late transplanting (with subsequent rains) may be practised with shorter duration rice varieties. Seedlings can be raised quickly using "Dapog" method.
4. Older seedlings (50 days) of medium duration varieties may be transplanted with receipt of rain.
5. Areas where drainage is perfect, arhar/ sunflower/ safflower/ blackgram may be sown in September in case rice crop fails completely.
6. In October, mustard (M-27)/ safflower (A 300)/ lentil (B 77)/ linseed (T 397) may be sown if rice crop fails.
7. On receipt of late rain, unirrigated groundnut can be taken up in sandy loam soils having good water holding capacity.

Infrastructural development :

(i) Seed bank :

The farmers, normally, store seeds for non-aberrant weather situation. They are not financially sound enough to keep seed and other inputs for abnormal conditions. Unless they are supplied with seed under aberrant situations, sowing of right crop at required time would not be possible. It should be the policy of the Government to store seed of alternate crops and varieties in the drought prone areas to meet contingent situations.

(ii) Single door delivery system :

There should be single door delivery system in rainfed areas of the state to supply all the agricultural inputs to the farmers at the time of requirements. This system would ensure to increase production and productivity of crops, even in aberrant weather conditions.

(iii) Loan facility :

The dryland farmers are small and marginal ones. With the formation of National Bank of Agriculture and Rural Development (NABARD), the function of rural credit has been taken up by them. There should be liberalisation of lending policy in order to sanction the loan to the farmers before start of the cropping season.

Dryland Agriculture Research Centre,
OUAT, Bhubaneswar-751003.

The Mahima Cult of Orissa

Basudev Mahapatra

The advent of the British and increasing contact with the christian missionaries as well as with the western philosophy made the people of Orissa conscious of the need for the preservation of religions and cultural traditions. So several religious reformers appeared on the socio-cultural scene of Orissa. Mahima Swamy was one of them who propagated his Mahima Dharma.

The early name of Mahima Swamy was Mukunda Das. The details of his career are yet shrouded in obscurity. In the early part of his life in Orissa, he was at Puri and was maintaining the life of vaishnavite Sanyasi. Later, in the year 1851, he went to Kapilash in Dhenkanal. Though, Biswanath baba and Mahendra baba, two followers of Mahima cult in their book 'Satya Mahima Dharmara Itihasa' have written that Mahima Swami went to Dhenkanal in 1838 A. D., Baba Banamali Singh, the Manager of Dhenkanal wrote in his report of 18th October, 1881 that, Mahima Swami came to Dhenkanal 30 years ago. Because Baba Banamali Singh was contemporary to Mahima Swamy and Kapilash was under his jurisdiction, we should take his view more authentic. Mahima Swami stayed there till 1866 A. D. He then again came back to Puri and in that year of 1866, he denounced idolatry and declared that God was formless and named it 'Alekhya' which literally means, 'He who cannot be described in form of writing.'

Mahima Swami's denouncement of idolatry was a revolutionary step. In fact he lived in an age

of transition. During those days a great change was taking place in the realm of religion, society and culture. This revolutionary tone of the philosophy of Mahima Swami might be due to the influence of western culture and the dedicated action of christian missionaries. He started propagation of his Mahima Cult by separating essentials from non-essentials. He viewed his cult or Dharma apart from the mythological, ritualistic and sociological forms in which it was embedded. He purged his Mahima Cult of caste, system, mythology, external rites and ceremonies.

From 1866 to 1875 Mahima Swami like a missionary preached his doctrines at different places in the province. He gave much stress on worship of 'one God' named 'Alekhya' or the un-expressible. He severely denounced polytheism. He also preached against polygamy. Mahima Swami formulated certain principles for the followers and propagatory of this Mahima Cult. It became the Law for the propagators to live with the aims which were honestly earned.

Mahima Swami was more a reformer than a religious preacher. After all Mahima Swami should be honoured for the fact that, he exposed certain evil practices which were rampant in the society and made all efforts to remove these elements from the society.

At /P.O. Kumarang Sasan,
Via-Banpur, Dist. Puri (752031.)

The Orissa Construction Corporation

A Public Undertaking with a Difference

Dibakar Mishra

This Corporation was established in 1962 by the Government of Orissa with the avowed socialistic objective of securing effective wealth creation in the field of construction by countering monopolies in the private sector. The thrust is, thus, on minimisation of cost and profitability without in any way sacrificing the quality of the work.

The Corporation undertakes design consultancy, civil construction, mechanical fabrication and erection jobs. It mainly takes up works of Government Departments of the State. Nonetheless, it has also accepted assignment of some other important works like NALCO (Alumina) at Damanjodi, Paradeep Port works, South Eastern Railway works and N. T. P. C. works.

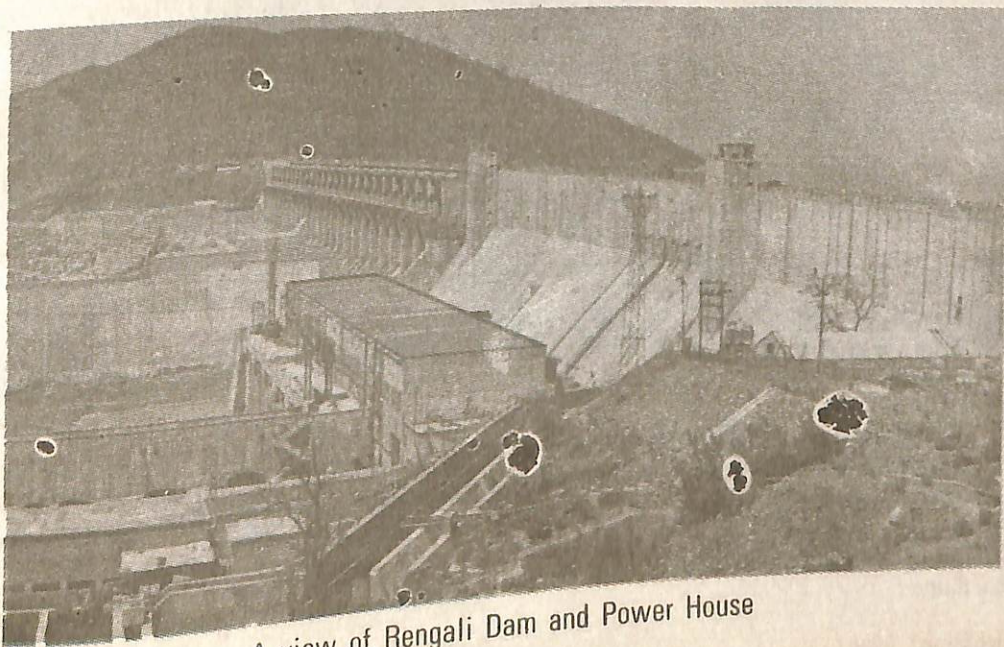
In addition to the civil construction works, the Corporation has set up three major workshops at

Bhubaneswar, Jeypore and Jagatpur, where special type of fabrication jobs are executed.

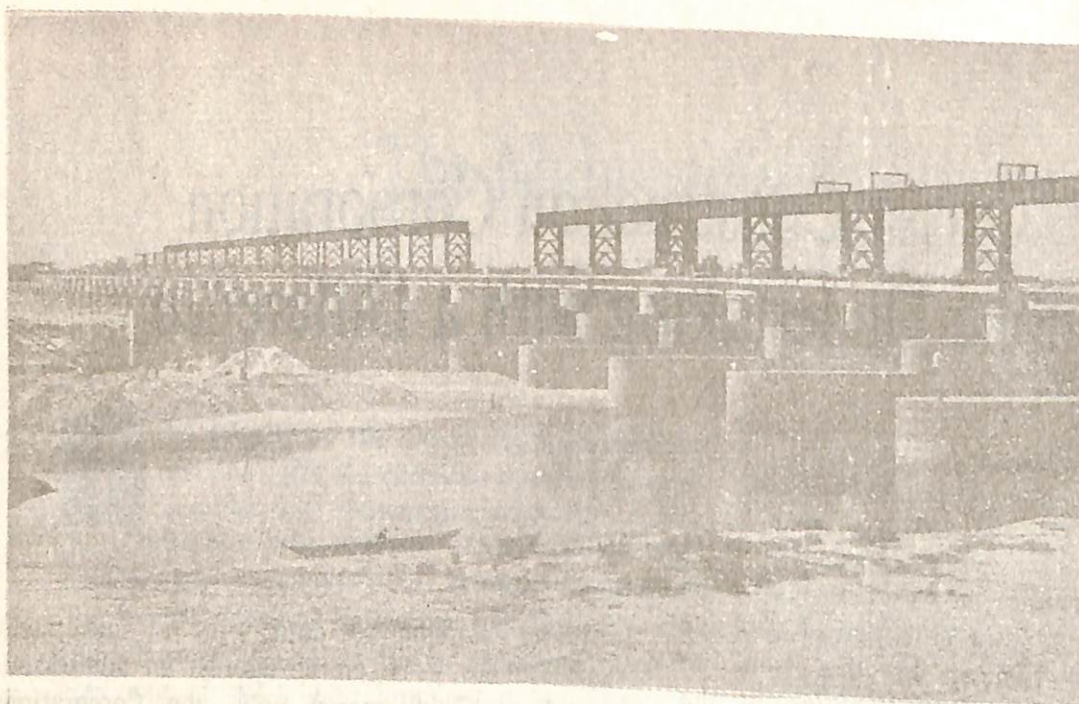
While working to date with a subscribed capital of Rs. 7.16 crores against an authorised capital of Rs. 8 crores only, the Corporation provides employment to about 1,837 persons under different categories like deputationists, regular, workcharged and N. M. R. Besides, a huge labour force—comprising skilled, semi-skilled and unskilled categories—have also been engaged in various projects depending on the nature of the works.

Cutting across the challenges of time, technology and resources, it has accomplished some of the critical Projects, which mark the milestones of its success.

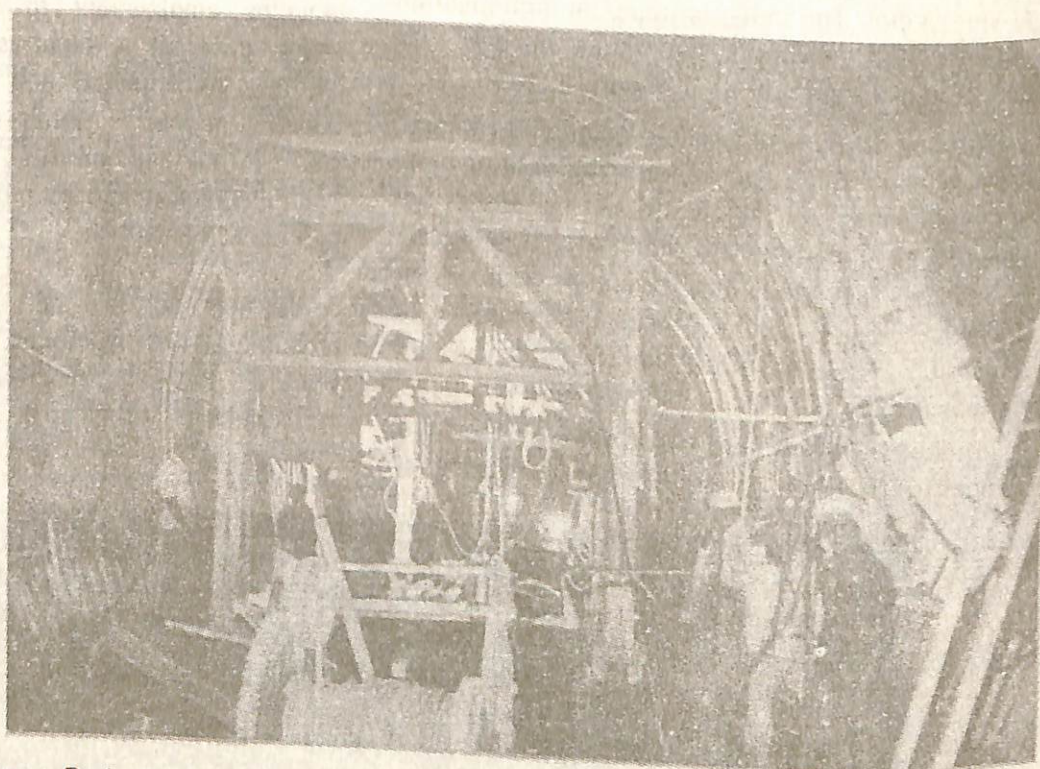
They are :



A view of Rengali Dam and Power House



Side view of the Mahanadi Barrage



Upper Kolab Tunnel

Some of the important Projects now in hand are :

1. Circulating Water System and Structural fabrication and erection of Plant building of 2x500 M. W. Thermal Power Plant of N. T. P. C. at Kaniha.
2. Samal Barrage with its gates.
3. Hariharjore Spillway and balance work of earth dam.
4. Harabhangi Tunnel.

5. Intake Channel of Ib Thermal Power House Project.

Over the past 28 years (viz., from 1962-63 to 1989-90), the Corporation has taken up work worth Rs. 267.24 crores and made a modest profit of Rs. 51.50 lakhs.

The Orissa Construction Corporation, while working assiduously to achieve its work targets, sincerely believes in making them cost effective, even as it strives to upgrade their quality. This is

borne-out by the absence of any litigation with the Government right from the inception till date. At the same time, it has tried to enhance its competitiveness by building up a vast fleet of machineries and equipments, which is valued at Rs. 7-71 crores.

Despite its re-assuring achievements, it does not gloat over its success and has persistently

endeavoured to gain from its failures. The Corporation looks forward to those days when it can reach out to other States and even overseas.

Chairman,
Orissa Construction Corporation, Ltd.,
Bhubaneswar.



Minister I. & P. R., Orissa, Shri Sarat Kumar Kar addressing on the inaugural function of the seminar on Atibadi Jagannath Das at Koraput on 9-11-1991

Pandit Jawaharlal Nehru : The Architect of Modern India

Sidhartha Kanungo

"The world is upheld by the veracity of goodmen : they make the earth wholesome" says Emerson- Pandit Jawaharlal Nehru was undoubtedly one such God's good man.

A grateful nation is honouring the memory of this nobelman of Indian politics who was born on the 14th November 1889 in the aristocratic family of Pandit Motilal Nehru. India has witnessed the birth of quite a few of such souls who shaped the destiny of the nation by virtue of their thought and action. If India has found a place among the nations of the modern world, it has been so largely because of Pandit Nehru. His role as the builder of modern India is significant. He remained Prime Minister of the largest democratic country for a long period of about seventeen years. He devoted all his time and energy in building India into a prosperous country. If Gandhiji is the architect of independent India, Nehru is the maker of modern India. He is one of the noblest men of this century. It is indeed impossible to think of modern India without Nehru. He is perhaps the single individual in history who shaped the destiny of a country for a long period of seventeen years not only through free and fair electoral process, but chiefly on the edifice of love and affection of the masses."

As Prime Minister, Pandit Nehru was the chief architect of India's socio-economic and foreign policies. He laid the foundation of the process of India's modernisation. He set India on the path of scientific growth and technological change. He had great faith in democracy and his Government tried to establish a socialistic pattern of society within the framework of democracy. Nehru died in

1964. In the meantime, 27 years have already passed. But successive Indian Governments have hardly deviated from the policies framed by Pandit Nehru. Here lies the greatness of Pandit Nehru. Sarvapalli Dr. Radhakrishnan has rightly said "Jawaharlal Nehru is one of the greatest figures of our generation, an outstanding statesman whose services to the cause of human freedom are unforgettable. As a fighter for freedom he was illustrious. As a maker of the modern India his services were unparalleled."

A Constitution gets its real meaning and content only by the manner in which it is worked. The Constitution of India was being made during the early years of independence when it was actually put to work and test under the stewardship of Jawaharlal Nehru. Many loopholes were detected in the process of working of the Constitution and Nehru took it upon himself to plug these by bringing in necessary constitutional amendments which clarified the real intent of the framers of the Constitution.

Pandit Nehru was the architect of India's foreign policy. He believed in non-alignment and neutrality. He said at the first Non-Alignment Summit held at Belgrade in 1961 : "we are in no camp and in no military alliance. The only camp we should like to be is in the camp of peace which should include as many countries as possible." Nehru thus made non-alignment the sheet-anchor of India's foreign policy. The principle of Panchasheela formed the corner-stone of his foreign policy. He was a bitter critic of colonialism, racialism, imperialism and capitalism. He was against arms race and advocate for disarmament.

Nehru was out and out a democrat. He had firm faith in democracy and democratic institutions. He considered it was the best form of Government because it provides security to all its citizens. Nehru had great faith in the theory and practice of parliamentary democracy. According to him, goodwill and co-operation are two essential functions required for successful working of democracy. As a true democrat, Nehru stood for parliamentary system, free election, freedom of press, freedom of speech, religion and constitutional guarantee for individual rights.

Pandit Nehru was a democratic socialist. He wanted to establish a socialistic pattern of society within the frame-work of democracy. He was of the opinion that freedom was essential for bringing about all round development of human personality. He was interested in the establishment of a society in which all people would get economic justice with equal opportunities. Nehru thus preferred the establishment of a classless society through

democratic methods and not through violent means. His attitude towards democracy was influenced to a great extent by humanitarianism, socialism and public welfare. Nehru wanted to see India which would not only be free from political bondage, but also be free from disease, sorrows and affliction. He thus encouraged planned economic development which would benefit the poor and downtrodden sections of the society. Nehru devoted his heart and soul to the development of the newly born nation during the first difficult seventeen years.

Nehru was more than an individual. He was an institution. He was the symbol of the hopes and aspirations of the poor and oppressed people of the world and the conscience of human civilisation.

Additional Treasury Officer,
Special Treasury No. 1,
Bhubaneswar-751001.



Shri Biswabhusan Harichandan, Minister, Supplies, Orissa is addressing in Ganakabi Baishnaba Pani Jayanti on 26-10-1991 at Mahanga

The Prophetic Vision of Jawaharlal Nehru

Dr. (Mrs.) Papiya Ray

Jawaharlal Nehru was a charismatic, integrated and multi-dimensional personality — a prudent statesman, a brilliant scholar, a reflective writer, powerful speaker, dedicated patriot, a lover of children and above all a liberal humanist. He promoted the ideals of racial equality, communal harmony, disarmament, international understanding and 'Unity in Diversity'. He was not a narrow nationalist, his concern was for humanity all over the world. He accepted this world of ours as a large family of nations. He advocated the concept of non-alignment, secularism, peaceful co-existence and co-operative endeavour. He is admired for his international outlook, he had a certain philosophical outlook of 'live and let live'. He laid stress on scientific and technological advancement, industrialization, freedom of the press, preservation of environment and trained man power. He was brought up in the best western tradition in his youth and got his political training under Gandhiji. He fought against British domination without hating the English people and the English language. He endeavoured to bring freedom and opportunity to the common man, to the peasants and workers of India. He made earnest efforts to 'fight and end poverty and ignorance and disease and to build up a prosperous, democratic and progressive nation and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.'

As the only son of a prosperous and influential lawyer he lived in luxury and affluence in his early years but renounced that life and chose the hard and tough life of a freedom fighter. He sacrificed the warmth of a family life and chose a life of struggle and suffering. Many precious years of his life lay buried within prison walls. He spent

fourteen years in prison but made use of his stay in jails by writing — 'Glimpses of World History' (1934), 'Letters from a father to his daughters' (1930) 'An autobiography' (1936) 'The Discovery of India' (1946) were written in prison.

When he was tried in Gorakhpur jail for making inflammatory speeches he wrote fearlessly that he was the symbol of Indian nationalism, resolved to break away from the British Empire and achieve the independence of India. 'It is not me that you are seeking to judge and condemn but rather the hundreds of millions of the people of India and that is a large task even for a proud empire. Perhaps it may be that though I am standing before you on my trial, it is the British Empire itself that is on its trial before the bar of the world.... if the British Government imagines that it can continue to exploit them and play about with them against their will as it has done for so long in the past, then it is gravely mistaken. It has misjudged their present temper and read history in vain.'

He was glad that his attempts to save the poor and long suffering people of India led him to several trials. His love for the people was so spontaneous that he would sometimes break the security cordon, rush to the people and intermingle with them. His encounters with the poor, who made up the vast majority of India, changed his life. In his autobiography he writes 'a new picture of India seemed to rise before me, naked, starving crushed and utterly miserable.'

Knowing him to be a man of action, rare dedication, and integrity, Gandhiji chose him as his political heir. Gandhiji wrote about Nehru 'in bravery he is not to be surpassed..... he is pure as a crystal, he is truthful beyond suspicion'. As a devoted disciple of Mahatma Gandhi, he adorned

the office of the Prime Minister for seventeen years with honour and distinction. There was a fine synthesis in him between worldliness and inner spiritual life. He was the advocate of the importance of the trinity of science, socialism and spirituality. He stressed the need for human values 'Can We'. He asked 'combine the progress of science and technology with the progress of the mind and spirit also? In the course of his Azad Memorial lecture, Nehru said 'Poverty is a degradation and the obvious reaction is to get rid of it. But too much wealth and affluence whether in an individual or a society also has its attendant evils which are becoming evident today'. His humanism is reflected in every policy he shaped, every book he wrote, every speech he made, every conviction he felt and every friendship he made. He loved children so much that his birthday is ever remembered as Childrens' day.

He played a crucial role in establishing and strengthening diplomatic relation with the Soviet Union. He often spoke about the absurdity of wars and the futility of attempts to settle disputes by military methods. In 1957 he emphasized in the Lok Sabha that 'any attempt on the part of one, however powerful, to coerce the other through military means involves destruction of both'. He appealed for a partial dismantling of nuclear weapons stock piles in order to slow down the rate of their growth. One acknowledges his foresight and prophetic vision as his ideals of disarmament, non-alignment and international understanding are finding practical acceptance a quarter century after his death. His foreign policy created international consciousness and taught a very good lesson to the imperialist forces. He took keen interest in the upliftment of the people of the world. As President of the Indian National Congress he laid emphasis on propagating World peace and later as Prime Minister established friendly relations with Russia. He also tried to develop friendly relations with neighbourly countries and championed Panchsheel. He also lent support to the freedom struggle in Spain, Egypt and the Palestinians. The Asian relations conference convened by him marked the beginning of NAM. He was ahead of his times. He could foresee that one day Russia and America would extend friendly hands towards each other for global peace. As promoter of peace he made constant efforts to bring Russia and America

together. At the Collegiate Council of United Nations New York on November, 11 — 1961 he said that the frank, friendly and hospitable people of the Soviet Union and the United States are likely to come nearer to each other. He asserted, 'One has to accept this doctrine of peaceful co-existence trying to argue, trying to understand, trying to impress, trying to convince, but not trying to interfere and upset the other'. He goes on to say 'I do not see any difficulty in the Soviet Union and the U. S. as other countries arriving at the stage of peaceful co-existence, each country, no doubt influencing the other, not by fierce arguments and denunciations but by actually living its own life.' He tried to promote peace and progress all over the world. He believed that 'peace can only come when nations are free and also when human beings everywhere have freedom and security and opportunity.'

He was concerned about conservation of environment, education, freedom of the press and upliftment of women. He believed that the culture and civilization of a people can be judged by the status and condition of the women of the country. He admired the extraordinary powers of organization, discipline, sensibility and enterprise of Indian Women and declared that we can have an advanced nation only if equal privileges are given to women. He hoped more and more women, occupying prominent positions in committees and boards and its executives are welcome. He has regard for academicians, when he sent Dr. Radhakrishnan as Ambassador to the U.S.S.R. people wondered how a teacher could tame a dictator like Stalin. But it was one of Nehru's master strokes because not only Dr. Radhakrishnan won the admiration and respect of Stalin but made Stalin feel like a human being. He had an aesthetic reaction to this beautiful world of ours. The diversity and fullness of nature used to stir the romantic poet in him and produce a harmony of the spirit. The romantic artist in him was close to the clouds. In his autobiography he wrote 'sometimes a wandering cloud would visit me, it's many arms creeping in through the numerous openings and filling the place with a damp mist.' Through poetic prose he touches the heights of ecstasy: 'I have been attached to the Ganga and the Jamuna river in Allahabad river since my childhood and, as I have watched their varying moods as the seasons changed, and have often

thought of the history and myth and tradition and song and story that have become attached to them through the long ages and become a part of the inflowing water.'

The liberal humanist was optimistic that 'life for all it's ills has joy and beauty and we can always wonder, if we know how to, in the enchanted woods of nature. He believed in the indomitable spirit of the human spirit. He wrote lucidly, 'how amazing is the spirit of man. In spite of innumerable failings, man through the ages has sacrificed all he held dear, for an ideal, for truth, for faith, for country and honour. The ideal may change, but that capacity for self sacrifice continues and because of that much may be forgiven to man and it is impossible to lose hope for him. In the midst of disaster, he has not lost

his dignity or his faith in the values he cherished. Play thing of nature's mighty forces, less than a speck of dust in this vast universe he has hurled defiance at the elemental powers and with his mind a cradle of revolution, sought to master them. Whatever gods there be, there is something godlike in man as there is also something of the devil in him.' He has a forceful, lucid and poetic style of writing as he has himself admitted, 'I am a lover of words and phrases and try to use them appropriately.' Bertrand Russel observed 'Nehru himself has been responsible for an understanding of the magnitude of the contribution made to human knowledge by India and her people. His writing has been the primary source of knowledge for the peoples of other countries.'

Lecturer in English,
Ravenshaw College, Cuttack-753003.



Shri Biju Patnaik, Chief Minister, Orissa is discussing with Mr. Tom Hunter, Mr. Ted Kilyk and Mr. S. K. Jain from UEC, Pittsburg in Secretariat on 21-11-1991

Sri Partha Sarathi of Jarada

Y. S. Murty

Jarada is at a distance of about 25 Km. from Ichapuram, the border town of Andhra Pradesh, towards the South-West. From Berhampur it will be about 52 km.

"Jaradagodo" or "Jaradakota", as it is called was a small Zamindari adjoining Surangi, with an area of about 48 Sq. miles with 59 villages. The area is hilly and full of forests and had a little irrigation by the streams that enter into the Bahuda river. It is now in Patrapur Block and Cikiti Tahsil of Ganjam district.

In this village lies the famous "Parth Sarathi Temple" which is generally dated back to 1880, though it could still be older. This temple is famous because here alone Lord Jagannath takes the form of "Sri Parth Sarathi", the Charioteer of Arjuna.

Originally Lord Jagannath was in the Mahendra hills (at a height of 4928 ft., MSL now in Rayagada block of Ganjam approachable from Koipur as well as Mandasa of Andhra Pradesh), in an invisible form. None knew it. It is said that the ruler of Jarada had a dream in which the Lord appeared and lamented that he was laying there without any 'Seva Puja' and pleaded to bring him to Jaradagodo to receive regular worship from the raja. The raja was very much perturbed. He could not decide what to do. He went to Puri and pleaded with the Majaraja to bring the Lord to Puri. In turn the Puri Maharaja advised the Jarada raja to bring the Lord from Mahendra hills and place him at Jaradagodo, build a temple, and perform regular puja. Thus the Raja of Puri gave all encouragement and gave a sort of implied permission.

The raja of Jarada took an expedition to Mahendra hills for bringing the Lord. At that time

the jurisdiction of Jarada was beyond Manjusha. (Present Mandasa in Srikakulam District of Andhra Pradesh).

When the Raja reached the Mahendra hills, there was none, no Lord, no idol. After a desperate search, when he was about to return, being disappointed, a 'Sabar' (a tribal) appeared on the scene suddenly and led the raja to a "Daru" (literally a log of wood) to which the Sabar was offering daily Puja. The Sabar urged the raja to take the "Daru" and install it, by which time, it would take its original appearance. Perturbed and puzzled, the raja finally chose to do want the Sabar has advised. He performed Puja to the "Daru" and set for the return journey. To his utter surprise, the "Daru" took the present shape of the thrilling form of "Partha Sarathi" with the four attributes of the Lord, "Sanka", "Chakra", "Gada" and "Padma". Before finally reaching "Jaradagodo", the diety was kept at three different places. "Nuagodo" near "Surangikota" is one of them which was the old headquarters of the Jarada raja.

There is of course another version of this. King Purushotham Dev was alighting at the Mahendra hills en-rout his famous Kanchi expedition. The Lord appeared to him in dream and urged him to offer puja. Purushotham Dev was in a fix as neither he could abandon the Kanchi expedition nor discard the dream. So he entrusted the task to Sri Birabhadra Singh, Raja of Jarada who was with him, and set for the Kanchi conquest. Sri Birabhadra Singh clandestinely followed the Jarasabar who was offering milk to the Lord daily, and discovered Sri Parthasarathi Swamy.

In the main temple the idol of Parthasarathi is kept in the front, and as it took shape from the

“daru” another idol in the present from of “daru Brahma”, by which Lord Jagannath is also referred to, is kept on the main alter to the rear side. This idol is of a long size and awe inspiring.

The rock-built temple looks very old outwardly. But the inside carvings, painting, on the central, left and right sides of the main entrance, glitter with colours. The dome of the mandap has intricate designs.

The Archaka laments that the glory of the temple vanished with the abolition of the estates, there are no sufficient fund for the daily Sevapuja of the deity. But he complemented and expressed his gratitude to the then Collector who re-introduced the Car festival which was abolished due to financial stringency.

Acknowledgements :

- (1) Shri Bijoy Kumar Deo, O.A.S., Tahsildar, Kosi.
- (2) Shri Debobroto Das, O.A.S., Tahsildar, Chikiti.
- (3) Shri Sasi Bhushan Behera, O.A.S., Block Development Officer, Patrapur.
- (4) “Odisaro Debo Debi”, Volume-II (Pages 22 & 23) published by Utkal Pathak Sansad, Orissa Book Stores, Cuttack and also quoted ITDA Souvenir, 1984.
- (5) Final report on the major Settlement Operations in Ganjam ex-estate areas—1938–62 by Shri N. C. Behuria.

Sub-Collector,
Boudh, (Phulbani District).



Shri Sarat Kumar Kar, Minister, Information & Public Relations is addressing a Press Conference at Secretariat on 2-11-1991. Shri Ashok Kumar Mishra, Commissioner-cum-Secretary, Information & Public Relations also attended the Press Conference



*Shri P. V. Narasimha Rao, Prime Minister of India
is being received by Shri Yagya Dutt Sharma, Governor of Orissa
at Bhubaneswar Air Port on 10-11-1991*



*Shri Lokanath Mishra, Hon'ble Governor of Assam is inaugurating the festival
Sattriya Music of Assam at Rabindra Mandap on 1-11-1991.
Shri Sarat Kumar Kar, Minister, Information & Public Relations
was also present in the function*



Shri Biju Patnaik, Chief Minister, Orissa is inspecting the N.C.C. Day parade at Bhubaneswar on 24-11-1991



Shri Biju Patnaik, Chief Minister, Orissa is discussing with the German Mission on total literacy campaign in Ganjam, Koraput and Phulbani backward districts on 29-11-1991



Shri Biju Patnaik, Chief Minister, Orissa is inaugurating the "BOITA BANDANA" function at Paradeep on 21-11-1991



Shri Biju Patnaik, Chief Minister, Orissa is inaugurating the Orissa Day in the Indian International Trade Fair, New Delhi, on 17-11-1991



Shri Biju Patnaik, Chief Minister, Orissa is addressing at the State Planning Board meeting at Secretariat on 25-11-1991



Shri Sarat Kumar Kar, Minister, Information & Public Relations, Culture is garlanding on the portrait of Utkalmani Gopabandhu Das on the occasion of Gopabandhu Jayanti at Rabindra Mandap on 9-10-1991



*Ganakabi Vaishnab Pani Jayanti Celebration at his birth place
Kothapada in Mahanga. Minister, I. & P.R., Sports, Culture and Youth Services
Shri Sarat Kumar Kar is addressing the gathering on 24-10-1991*



*Shri Dilip Ray, Hon'ble Minister, Industries flags the race
organised by Ruchika Schcol Social Service wing on the run for the rights of the
street child on 8-10-1991*



Shri Chaitanya Prasad Majhi, Minister, Education is addressing a meeting of Principals of Colleges of the State at the Secretariat on 30-11-1991



Shri Prasanna Kumar Patsani, Minister, Public Grievances & Pension is addressing in a meeting held in connection with the memorial meeting of Pranath Patnaik at Jatani on 16-11-1991



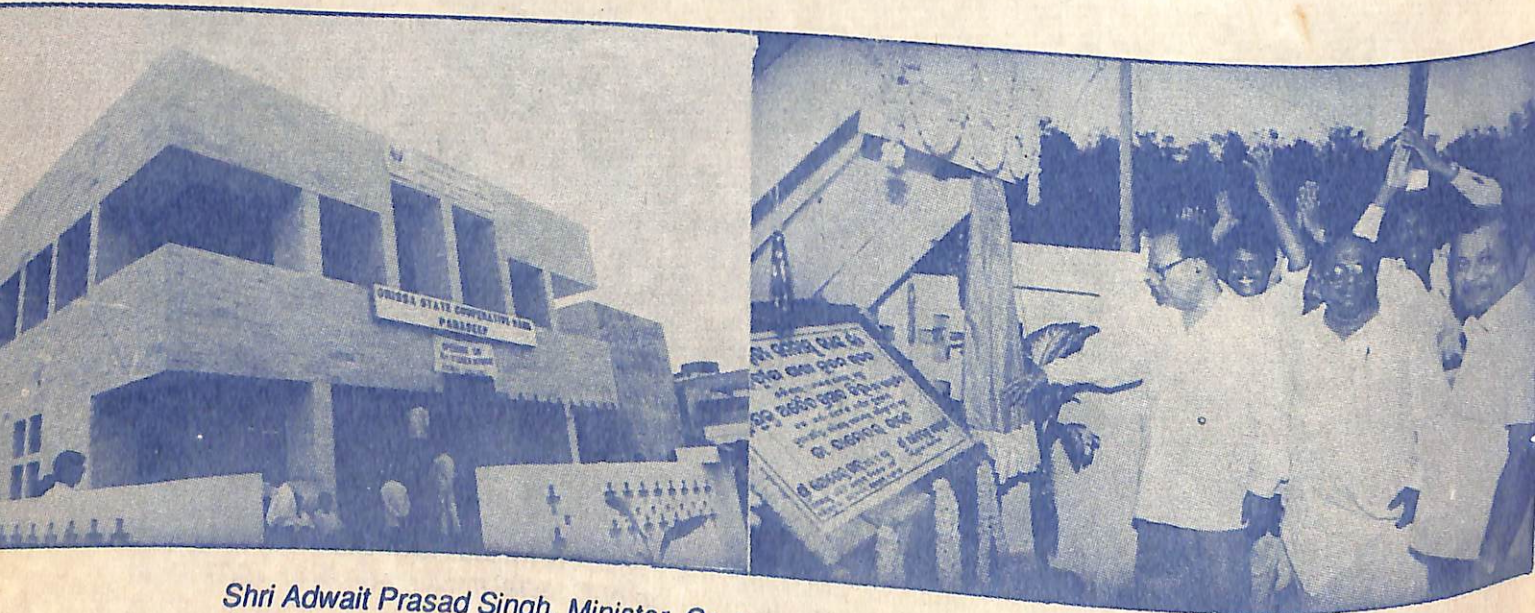
Homage to Saheed Laxman Nayak on his Birth Anniversary held at Adibasi Grounds, Bhubaneswar on 22-11-1991



Shri Sarat Kumar Kar, Minister, Information & Public Relations is going on Padajatra at Konark on the occasion of Coastal trekking on 8-11-1991



*Shri Sarat Kumar Kar, Minister, Information & Public Relations
is addressing the top media officers of Central and State Government
at the Secretariat on 4-11-1991*



*Shri Adwait Prasad Singh, Minister, Co-operation and Panchayati Raj attended the inaugural function of the newly constructed building
of Orissa State Co-operative Bank at Paradeep on 12-10-1991*

Migrant Labour Administration in Orissa

Sanghamitra Buddhapriya

Seventysix per cent of India's population live in villages. It is because there are no employment opportunities in the rural areas, people migrate to urban centres. In the urban areas they live in slums, squalor and social tension. As planning has given emphasis on heavy industrialisation and has neglected agriculture and rural industrialisation people are forced to leave their hearth and home in search of work.

Through Government effort substantial development has come in areas like drinking water supply, electrification, communication, transport, health care, education etc. But at the same time it is also true that because our plans go for destructive development rather than sustainable development a lot of problems have cropped up. It is because of wrong developmental planning that problems like deforestation, desertification, marginalisation and pauperization have cropped up. Under the above circumstances people in the rural sector are forced to migrate to the Urban centres for work.

In India, the problem of migrant labour is not very old. Industrial labour, in this country is drawn from the agricultural sector. As agriculture and rural industrialisation have been neglected in the plans, masses are coming to metropolises in search of job opportunities.

During the British Rule in India, this problem started in a large scale. The British acquired forest land from the tribal population which was the source of their livelihood. Later the landlords and money lenders deprived the tribal population of their cultivated land also. This created a situation wherein they were forced to migrate in search of means of living.

One of such exploitative systems identified was Dadan Labour from Orissa. These labourers are recruited from Orissa to work in other States. It has been generally seen that, elements of unfairness in the form of; inhuman conditions of work or providing an employment which is worse than what is promised at the time of recruitment or capitalising on workers at a place far away from their place are often prevalent. Dadan and migrant labour who move out from their home States to distant work sites away from their normal habitation cannot take advantage of any facility available in village or suburban towns.

With the dawn of the winter, birds of southern Asia fly to Chilika lake in Orissa for food, shelter and enjoyment. Contrary to this, in every winter, the surplus labourers of nearby areas of Chilika, from Ganjam and Puri district migrate in groups to other parts of India in search of employment and livelihood¹. These migratory labourers are known in local terms as 'Dadan labour'. They are recruited by agents/ khatadars/ sardars to work elsewhere after payment of a nominal advance known as 'Dadan' which literally means payment of advance.

In this context it is important to discuss the causes that compel the labourers to migrate from their native place and its adverse impact on the environment, health, efficiency of the worker, trade union etc.

CAUSES OF MIGRATION :

1. Abysmal and endemic poverty;
2. Surplus labour at village level and no adequate livelihood and no employment opportunity at home;

3. Low wage;
4. Monotony of poor and idle life at home;
5. Lure of better fortune on migration;
6. The land system is unhelpful. The pressure on the land has been increasing steadily for a long time, i.e., the number of persons on the land is much greater than the number required to cultivate it. Thus the excess number migrate from the villages to the industrial towns for seeking employment.
7. The backward method of production.
8. Rising cost of living. In the words of Royal Commission on Labour, "An increase in the number of members of the family, a rise in rent and the growth of debt, all contribute to force the agricultural worker to abandon his ancestral occupation"².
9. The village craftsman working formerly within an isolated economic unit, finds himself in miserable condition because of the tough competition from large scale industries. The development of means of transport and communication have further increased this competition. In this context the Royal Commission on Labour observed that, "The textile Mills have many weavers drawn from the families that, for generations previously, worked at handloom, the village worker in hides and leather, the carpenter and the blacksmith are all being subjected to pressure from the factory"³.
10. Poverty, though it is the most important, is not only the cause which drives the villager to the industry. The lower castes which are looked down in the villages and thus, are subjected to humiliation, receive far better social treatment in the industrial centres than in the villages. There are some, who for individual reasons, find it better to leave the village, for a time at any rate. The new world of industry offers a refuge to those who are anxious to escape from family conditions, that have become intolerable, or from the penalties of the law, or from the more severe penalties with which the village visits offences against its social and moral codes.
11. The Royal Commission on Labour has rightly said, "the chief cause is to be found in the fact

that the driving force in migration comes almost entirely from one end of the channel, i.e., the village end. The industrial recruit is not prompted by the lure of city life or by any great ambition. The city as such, has no attraction for him and when he leaves the village, he has seldom an ambition beyond that of securing the necessities of life. Few industrial workers, would remain in industry if they could secure sufficient food and clothing in the village, they are pushed not pulled, to the city". It is, thus, obvious that workers leave the village for industrial towns in search of employment for securing their necessities of life.

EFFECTS OF MIGRATION

Effects on Environment

The effect of migration can be traced in nearly every phase in industrial life. In the first, it has been noted that the rural migrant labour is forced to live in an environment which is strange to him. There is a tremendous difference between the environment of his original home (village home) and the place at which he works. He finds himself in a miserable situation when he sees that customs and traditions to which he is accustomed are not observed.⁴ The ties of village life, its corporate and organic character are loosened, new ties are not easily formed and thus, the life tends to become more individual.

Dangers to Health

The health of the workers is also subjected to severe strain under the new environment of industrial centres. There are several reasons for it. In the first place, the industrial worker is living in a climate to which he is not accustomed; it is radically different from that in which he was originally living. Apart from the change in climate, there is also a change in his diet. Instead of wide fields and open air, a worker has to live in insanitary streets and lanes of the town. There are additional dangers from sickness and diseases. They are enhanced by the fact that many men are living singly, although most of them have been and are married. Thus, Royal Commission on Labour observed, "to such the life of city bring with it new and insidious temptations. Alcohol offers its dangerous relief to fatigued body and an over-stimulated mind while gambling has an

attraction not previously experienced for many, have few healthy distractions open to them⁵

Inefficiency of the Worker

Efficiency of the worker may be reduced due to tension regarding his family members who stay in village. Secondly, the worker is surrounded by conditions which are entirely novel to him. Disciplined hours of toil are strain to the body to which these workers are not accustomed. Besides, they involve a corresponding strain on the mind, which is apt to be underestimated, but it creates dissatisfaction in the minds of the workers. Hence efficiency of workers is severely affected as a result of the difficulty and distress felt by most workers in accepting the discipline of factory work.⁶

Labour Turnover

Besides, the constant changing of labour force in industrial establishments as a result of migratory character of India labour carries with it several other serious disadvantages, from the point of view of both the management and worker. The continuous turnover of employees severely affect the efficiency of the workers. The efficiency of the worker is more adversely affected in case of these employees who were new to the particular factory and to its machines and methods of working. It affects the management also, since as a result of loss in efficiency, production also suffers.

Places Obstacle in Establishing Good Industrial Relations.

The migratory character of India labour also places serious obstacle in the way of establishing contact between employer and employed and of building up the sense of co-operation among them, since they look towards village rather than the factory.⁷ Moreover, the worker who returns after a spell from the village has, in most cases, no guarantee of re-employment. Hence, he, not only loses his previous status in the factory but his position in respect of re-employment is also weakened.

Retards Trade Unions Development

The nature of migration in most of the cases is temporary. Since, workers look to the village as their permanent home rather than the factory, they do not take active part in the formulation of unions

and the activities organised by the Unions. They do not pay their trade union subscriptions regularly which leads to unhealthy growth of Trade Unions.

SYSTEM OF MIGRANT LABOUR IN ORISSA

Places of Recruitment

The Dadan labourers are recruited mostly from Ganjam and Puri districts and partly from Balasore, Cuttack, Keonjhar, Mayurbhanj, Balangir, Phulbani, Kalahandi, Sundergarh, Sambalpur and Koraput Districts.⁸

It is evident from the information available that so far Dadan labourers have been recruited to work in different project works in West Bengal, Assam, Arunachala Pradesh, Nagaland, Meghalaya, Bihar, Uttar Pradesh, Madhya Pradesh, Gujarat, Jammu and Kashmir, Punjab, Himachal Pradesh, Mysore (Karnatak), Maharashtra, Andhra Pradesh.

Besides, Dadan labour are also recruited to work in some countries like Nepal, Bhutan, Iran, Iraq and other Arabian countries in the West Asia. Dadan labourers going outside the country do not come under the purview of the Inter State Migrant workmen (RE CS) Act, 1979.

DISTRICTWISE REPRESENTATION OF DADAN LABOUR

Name of the District from which Drafted	Approximate number of Dadan Labourers going to other States
Ganjam	60,000
Puri	47,000
Balasore	15,000
Mayurbhanj	10,000
Keonjhar	6,000
Phulbani	3,000
Kalahandi	3,000
Cuttack	3,000
Balangir	1,000
Koraput	1,000
Dhenkanal	1,000
Total	1,00,000

Source : Labour Directorate of Orissa, Bhubaneswar.

STATEWISE DISTRIBUTION OF DADAN LABOUR FROM ORISSA

Name of the State to which Drafted	Approximate number of Dadan Labourers drafted to the States
Jammu & Kashmir	35,000
Assam	18,000
Uttar Pradesh	16,000
Himachal Pradesh	18,000
Punjab	10,000
Meghalaya	8,000
Arunachal Pradesh	2,000
Maharashtra	8,000
West Bengal	10,000
Andhra Pradesh	7,000
Madhya Pradesh	6,000
Rajasthan	2,000
Gujarat	3,000
Bihar	5,000
Karnatak	2,000
Total	1,50,000

Source : Labour Directorate of Orissa, Bhubaneswar.

The number of Dadan labourers as indicated above varies from time to time and place to place. There is no dependable machinery to collect the information about exact number of workers going from which district of this state to which projects of other states. The workers are going and returning in different months and hence no definite estimate about them can be made as the number fluctuates from time to time.

Agency of Recruitment

Normally local agents are engaged by the contractors of other states for recruitment and drafting the dadan labourers. The agents are mostly from Banpur area in Puri District and Khalikote and Kodala areas of Ganjam District.

CONDITIONS OF RECRUITMENT AND PERIOD OF WORK

The local agents generally pay some advance at the rate ranging from Rs. 50 to Rs. 500 to the labourers and thereafter draft them to other states to work for a period ranging from 3 to 6 months promising them decent wages and other fringe

benefits, free fooding, cost of transport to and fro, medical facilities, good accommodation and protective clothing, etc. But such commitments are in many cases not honoured and the concerned labourers suffer harassment and exploitation.

Socio-Economic Conditions of Dadan Labourers in Orissa

A survey was jointly conducted by the Directorate of Labour Orissa and Labour Welfare Department, Utkal University, Vani Vihar. The findings of the survey were as follows.⁹

- 93 per cent of the migrant workmen belonged to the economic weaker sections of the community, 26 per cent being scheduled castes and scheduled tribes population.
- Acute poverty, lack of alternative employment, Subdivision and fragmentation of land holdings, lack of irrigation facilities in these areas compelled those migrant workmen to migrate to other states.
- 95 per cent of them are indebted.
- 66 per cent of them are illiterate, 31 per cent of them read upto class-IV and the remaining 3 per cent read upto Class-IX.
- The Contractors, Khatadars and Agents of the locality—having much influence in the area were mainly responsible for their drafting to different states.
- 66 per cent of the Dadan labourers received their wages and the remaining 34 per cent of them lost a part of their wages due to the mischief of the local Agents and Khatadars.
- The Inter-State Migrant Workmen (RECS) Act, 1979 was just enforced in the state. There was no exclusive machinery in the State Labour Directorate to enforce the law.
- Security deposit was the main bottleneck for registration of Contractors/ Agents.

The labourers are mostly self-motivated to go on Dadan and it is not a new thing for them. But for 50 years or so members of these households have been going on Dadan. They usually migrate on Dadan for 3 to 5 months a year. First, they get some advance from the agents which helps them to maintain their families during slack season and their period of absence. Secondly, 3 to 5 months continuous wage is assured.¹⁰

The Dadan labourers generally perform earth work and concrete work. They generally work 9 to 10 hours a day and they are paid overtime wages beyond 10 hours a day. They get rice and ration worth Rs. 5 a day. In case of illness they are supplied with free medicines and if the illness prolongs they are sent back to their villages with all dues payable to them. But when a labour returns back before completing the contract period he is not paid his return fare. But in other cases, return journey expenses are borne by the contractors/ agents.

The Dadan labourers being illiterate are not aware of the laws regulating the Dadan labour. Before leaving for workplace they sign the agreement form without the knowing the contents in it.

PROBLEMS OF MIGRANT WORKMEN

Dadan Labourers are kept in Cages

In 1985, a horrifying story was published in the leading dailies of the country and it attracted the attention of the State Government in October 1985 when the Orissa Government was made to understand that thousands of Oriya migrant labourers were compe'led to work in most inhuman condition, workers were kept in cages, they were given the kind of food and water that the animals might hesitate to take and workers unwilling to work and wanting to run away from the work site were pitched in the river Bhagirathi where the Tehri Dam was being constructed in the Himalays. The total number of Oriya migrant workmen in the two projects i. e. Maneri Bhalli Hydro-Electric Project Stage-II and Tehri Dam Project of Uttar-Kashi and Tehri Garwala District is estimated at 839.¹¹ Workers were made to work beyond 48 hours in a week for which

payment was made at the prescribed rate. No latrine, urinal and bathroom were provided. Medical facilities provided were inadequate. No protective clothing was supplied with the onset of winter which is severe in those hilly areas. Both the principal employer and contractor were indifferent to their statutory obligations towards migrant worker.

Rehabilitation of Migrant Workmen inside the State.

Identification and listing of migrant workmen would presuppose advance planning for their rehabilitation in different projects inside the State. This will also help in identifying the migrant workmen prone Blocks, Panchayats and Villages. At the first instance, identification of migrant workmen has been conducted by the State Labour Directorate in the districts of Ganjam and Puri. Similar exercises may be conducted in other districts like Balasore, Mayurbhanj, Phulbani, Cuttack and Kalahandi from which migrant workmen are generally drafted.

(a) Employment in Construction Projects

Chief Engineers and Managers of large construction projects may be advised to instruct the contractors to employ enlisted migrant workmen on a preferential basis. A clause should be inserted in the agreement form executed between the contractor and the principal employer to engage only enlisted migrant workmen as and when required. Hence the central and state public sector undertakings executing large projects works should be fully associated with the employment of migrant labourers. A reasonable outlet may also be sought in private sector enterprises.

(b) Employment Generation Programmes In the Dadan Labour Prone Areas.

Rural based industries, Panchayat Industries, Agro based industries and Rural industrial Centres should be set up in the migrant workmen prone Blocks as stated above. This will generate rural employment for the outgoing migrant workmen in the homeland.

(c) Revamping Irrigation

Wherever possible irrigation facilities through village tanks, lift irrigation points and minor

irrigation projects should be evolved in the migrant workmen prone blocks, so that the water will be available round the year for cultivation. This will check the migration of workmen to a great extent.

Drafting of Migrant Workmen Through The Land Army Corporation.

It is suggested that a Land Army Corporation¹² may be constituted in the State of Orissa like that of Land Army Corporation of Karnataka and Gorakhpur Labour Board of Uttar Pradesh. The working of the Land Army Corporation shall be as follows.

(a) The Corporation shall be an undertaking under the administrative control of the Labour Department and shall be located at Bhubaneswar.

(b) It shall enlist, register the names of migrant workmen and shall sponsor them to different projects outside the State. Thus it shall have recruiting officers inside the state and supervisors for taking the migrant workmen to other states. The supervisors shall also remain responsible for the safe return of the migrant workmen.

(c) The corporation will keep liaison with other State Governments and Project Authorities and ascertain the requirement of migrant workmen.

(d) The corporation shall remain responsible for payment of all dues to the workmen and all benefits under different labour laws.

Since the corporation will take the responsibility of paying advance to the migrant workmen, accompany them to their places of work outside the state, get them engaged, finalise their contract of employment and after completion of work arrange their safe return. This will necessitate large amount of capital investment which the corporation can do either by taking loans from the Nationalised Banks Grants from the State Government.

Since this corporation shall be the sole drafting agency for migrant workmen to other states, the

related provisions of the Inter State Migrant Workmen shall be amended to facilitate this.

OTHER MEASURES

(a) Trade Unions and Voluntary Organisations may be associated in the matters of migrant workmen. There is at present one registered trade union (Ganjam District Migrant Labour Association, Regd. No. 2, At/ P.O. Suruda, District Ganjam) for taking up of the cause of migrant workmen in the State. Such organisations should grow at the initiative of trade unions.

(b) The workmen's Compensation Act 1923 should be amended to give jurisdiction to the Commissioners for workmen's Compensation of the Home State to hear and decide claim cases arising out of death or injury of migrant workmen.

(c) Need for Education of Migrant Labour. The migrant labour because of their illiteracy and ignorance about their rights and responsibilities suffer a great deal. They should be educated by organising training camps and seminars in the dadan labour prone blocks. A wide and sustained publicity campaign through the press, A. I. R. and Television and Telefilms etc. is also necessary.

CONCLUSION

Unless the economic conditions of these persons improve and they are provided with alternative source of employment suitable to their requirements in local areas, the system of dadan will continue. Instead of trying to discourage the system through legislative measures, it would be more appropriate, if positive measures are taken to improve their socio-economic conditions. After all, most of the persons who are going as Dadan are in favour of its continuance.

References :

1. "A Study of the Problems and Prospects of Migrant Workmen of Ganjam and Puri districts". Conducted by the Labour Directorate Orissa, Bhubaneswar, Published by the Labour Commissioner of Orissa, Bhubaneswar, 1990, p.4

2. Report of the Royal Commission on Labour, p. 15.

3. Ibid
 4. B. P. Tyagi, "Labour Economics and Social Welfare," 1986 p. 12.
 5. Report of the Royal Commission on Labour, p. 17.
 6. B. P. Tyagi, Op. Cit., p. 13.
 7. Ibid., p. 14
 8. "A Study of the Problems and Prospects of Migrant Workmen of Ganjam and Puri District, Op. Cit., p. 6.
 9. Ibid., p. 67
 10. Ibid., p. 71
 11. "A Study of the Problems and Prospects of Migrant Workmen of Ganjam and the Puri Districts", Op. Cit., p. 101.
 12. Ibid., p. 106
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- Qr. No. C F 33,
Utkal University Campus,
Vani Vihar, Bhubaneswar-751004.



Chief Minister's Press Conference at Secretariat on 10-10-1991

CHILDREN'S DAY AT BHUBANESWAR



Shri Yagya Dutt Sharma Hon'ble Governor is addressing a meeting at Unit-II Girls' H. E. School, Bhubaneswar organised by People's Cultural Centre on 14-11-1991. Shri Sarat Kumar Kar, Minister, I. & P.R., Dr. Damodar Rout, Minister, Panchayati Raj attended the function



Shri Biswabhusan Hanchandan, Minister for Supplies is inaugurating the Sisumela '91 at Bhubaneswar organised by people's Cultural Centre



*Shri Yagya Dutt Sharma Hon'ble Governor of Orissa
is inaugurating the Children's Park in Rajbhawan premises on 14-11-1991*



*Shri Narasingha Mishra, Minister, Law, Orissa awarding Prizes
in the inaugural function of Children's Day Festival at the
Press Colony High School Unit-III, Bhubaneswar*



*Shri Bhagabat Behera, Minister, Transport is inaugurating the peace march for
National Integration at Master Canteen Square on 14-11-1991*

'Udayagiri And Khandagiri'

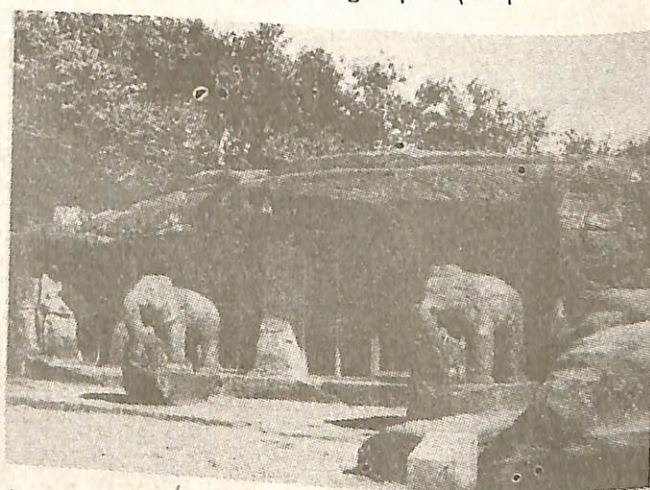
A Symphony of Jaina Art and Architecture

Santosh Pattanayak

About seven kilometres to the South-West border of Bhubaneswar, stand majestically the twin hills : Udayagiri—the hill of sun-rise and Khandagiri—the broken hill, quite close to National Highway No. 5, overlooking the cathedral city. (LAT. 20°16' N, LONG. 85°47'E). The twin hills, rising abruptly amidst a wide expanse of arid laterite soil are separated by a narrow defile. The site is indeed superb and exhilarating not only in its exquisite setting vibrating with beauty, but in its unique atmosphere of reposeful serenity. The legendary account reveals that long long ago, these hills constituted a part of the Himalayas inhabited by Rishis who had carved the caves for their dwelling purpose. They were taken up bodily, ascetics and all, alongwith other masses of rock by Mahavir Hanuman to build the bridge of Sri Rama during his mission to release Sita from the Asokaban of Ravana; but by some accident, were allowed to drop in their passage when they alighted in their present position.

In ancient times, the Udayagiri and Khandagiri hills were known as Kumari Parvat and Kumar Parvat respectively. The crest of Khandagiri which is crowned by a modern Jaina Temple is 37.5 m high; 3.96 m. higher than that of Udayagiri. The Kumari Parvat was considered to be a sacred seat of Jainism as the Wheel of Victory was turned on its crest by Mahavira, the last of the Tirthankaras. With the decline of Kumari Parvat as a seat of religion and culture, the religious emphasis gradually shifted to the Kumar Parvat which developed as an important stronghold of Jainism in the 10th and 11th century A.D. when the Somavamsis ruled over the then Utkala.

These hills are honey combed with caves meant for the wandering Sramanas—the Jaina monks for their sojourn during the rainy season. The secluded situation of the hills, with no human habitation to disturb the serenity and tranquility necessary for their meditation was probably the reason for selecting this befitting and nobler site for the rock-cut monastic retreats. The Harivamsa Purana of Jinasena unfolds, that while Parsvanatha, the 23rd Tirthankara preached Jainism in its Chaturyama form in Kalinga; Mahavir, the 24th Tirthankara preached Jainism in its Panchayama form in Kalinga at the behest of its ruler who happened to be a friend of his father. The Hatigumpha inscription consisting of seventeen lines on the overhanging brow of a natural cavern called Hatigumpha (elephant cave),



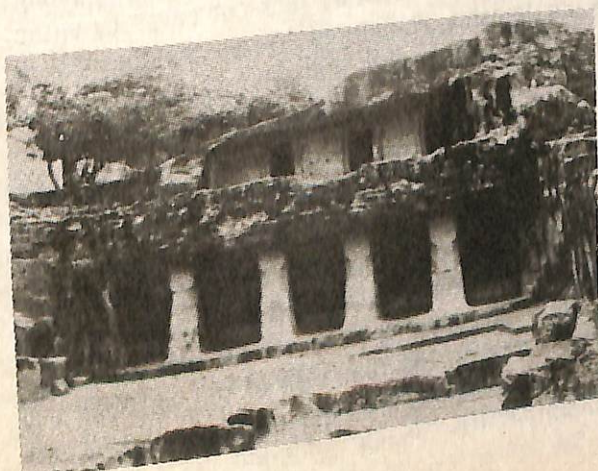
in the Southern side of the Udayagiri hill, while furnishing the achievements of Kharavela both in time of war and peace in a chronological order, reveals that Mahavira preached Jainism from the Kumari Parvat. In fact, Jainism had reached the peak of its glory by becoming the State religion under the able leadership of Kharavela of the

Mahameghavahana or the Chedi dynasty. Line fourteen of the inscription indicates the royal patronage extended to Jainism.

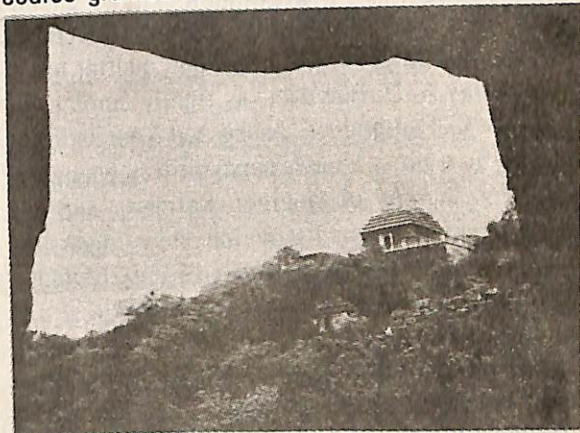
".....he subjugates in the thirteenth year, on the Kumari Hill where the wheel of conquest had been well-revolved (i. e. the religion of Jina had been preached), (he) offers respectfully royal maintenances, China clothes (silks) and white clothes to (the monks) who, (by their austerities) have extinguished the round of lives, the preachers on the religious life and conduct at the Relic Memorial by Kharavela; the illustrious....."

King Kharavela, his relatives and successors excavated one hundred and seventeen caves in the Kumari Parvat of which, a good number have been half-buried in debris or destroyed by quarries made in the later period for building the temples of Bhubaneswar. The caves were excavated at different heights and places for which it becomes difficult to follow a regular route to locate their position. To overcome this difficulty, the Archaeological Survey of India have published a guide book written by Dr. (Mrs.) Debala Mitra in which eighteen caves in Udayagiri and fifteen in Khandagiri are enumerated; the unimportant ones having been left unnumbered.

These caves bear distinctive local names prefixed to gumphas (local name for cave) having little historical significance. While some have been named after their general shapes, some after specific sculptures or motifs on the facades, and others after the names of the mendicants who occasionally made these caves their abodes. The caves provide little amenities as they were primarily meant for the ascetics. They consist of one or more cells fronted by a pillared verandah.



The doorway of the cells have pilasters on either side with crowning animal figures and arches over them being decorated with flowers, creepers and animal motifs. The size of each cell is very small which does not allow one to stand erect. The back of the cell is slightly inclined, perhaps to serve the purpose of a pillow. The substance of the rocks in which these monuments were designed is coarse grained sandstone of a varied texture. The



stone being brittle, these have become an easy prey to the inclemencies of weather. Though impaired by the ravages of time, they still bear testimony of a superior taste and proudly proclaim the skill of the inspired artists and daring architects who could move the mountains with their masterly symphony of art and architecture.

Commenting on the importance of these caves, Dr. (Mrs.) Debala Mitra says : "The group of caves of Udayagiri and Khandagiri has an important place in the rock-cut architecture of not only in Orissa, but in Eastern India, where rock-cut caves are rather rare."

Mr. Joanna G. Williams goes a step further when he comments : "The caves of Udayagiri in Orissa, associated with the great ruler Kharavela have been recognized not only as major landmarks in the development of early sculpture but also as the first examples of Jaina Architecture throughout India."

Among the caves of Udayagiri, the imposing Hatigumpha (elephant cave) containing at least half a dozen lenas (caves) is famous for the seventeen line inscription of Kharavela which furnishes the details of his thirteen-year epoch-making career. This was first noticed by A. Sterling in 1820 and the first reading of it was

published by James Prinsep alongwith the eyecopy prepared by Kittoe in the Journal of Asiatic Society, Bengal, 1837. This inscription, being weather beaten and severely damaged at some places, gives rise to the problem of ascertaining the chronological position of Kharavela, as such, the exact date of this great ruler still remains a knotty point in Indian History. While some scholars place him in the second century B. C., some prefer the first century B. C., others drag him down to the second quarter of the first century A. D. However, as rightly commented by Dr. K. C. Panigrahi—"Asoka and Kharavela are the only two great known personalities connected with the history of ancient Kalinga, and the records and monuments which they have left, provide spotlights in the otherwise dark period of its ancient history."

Now, let us turn to Prof. N. K. Sahu who, very aptly remarks—"In the history of the then world, Kharavela might not have earned the rank what Julius Caesar could, but he was certainly the leading figure and the very central one in the history of contemporary India. His achievements were the pivot of all historical events in India in the second half of the first century B. C. and were mostly concerned in directing these events. In fact, the history of that period pulsates with the fascinating accounts of this great personality. If Asoka is great for awakening and patronising the undercurrent of religious emotions of the century, Kharavela excels by his dynamic measures for marshalling the creative experience of the people."

Kharavela's inscription is flanked at the beginning by a trisul (trident), an hour glass and a monogram in a railing at the end. An auspicious symbol of Swastika is marked on the left of the fourth line. The first line begins with salutations to Jina:

"Salutation to the Arhats (Arhats-lit-conquerors of enemies, i. e. Jinas), salutations to all the siddhas; by illustrious Kharavela, the Aira, the Great King, the descendent of Mahameghavahana, the increaser (of the glory) of the Cheti (Chedi) dynasty, (endowed) with excellent and auspicious marks and features, possessed of virtues which have reached (the ends of) the four quarters, over Lord of Kalinga."

The inscription reveals the glory of Kharavela's dynasty when freedom had been won, the defeat from Magadha avenged, the sacred seat of Jina recovered and the revival of Jainism reached its peak. Line 12 of the inscription testifies to it:—

"And causing panic amongst the people of Magadha (he) drives (his) elephants into the Sugamdiya (palace) and (he) makes the King of Magadha Bahasatimita, bow at his feet. And (he) sets up (the image), the Jina of Kalinga which had been taken away by King Nanda and causes to be brought home the riches of Amga and Magadha alongwith the keepers of the family jewels of....."

Epigraphists opine that the language of Hatigumpha represents a stage of development from the old Magadhi found in Asoka's edicts and the inscriptions of the Sungas, towards a language akin to Pali. It is not known, whether Kharavela continued to live after his thirteenth regnal year, but there is nothing to show that the inscription was a posthumous prasasti. In fact, a pall of darkness descends on the history of Kalinga.

The other cave that attracts the immediate attention of the visitors is the two-storeyed Rani Gumpha otherwise known as Ranihamsapur (Queen's palace) with its odd similarity to the ancient Greek theatre stages excavated on an ambitious scale on three sides of a quadrangle. The name is attributed to the popular belief that the cave was occupied by the queen of Lalatendu Keshari. With its wealth of effectively distributed exuberant carvings; refined and graceful figural sculptures, this is the biggest and most beautiful cave of Udayagiri. In fact, it holds a unique place amidst the contemporary rock-cut caves by virtue of its lavishly sculptured friezes that bespeak a stage of considerable maturity.

The right wing of the lower storey consists of a single cell with three entrances and a pillared verandah with a bench at the end. The left wing has three cells distributed on the three sides of the verandah, one having a small window in addition to the usual door. The main wing consists of four cells—three on the rear side of the verandah and the fourth on the right. The doorways are decorated like those of the right wing with

pilasters and arches, the latter connected with one another by railings supported by the bracket figures of Yakhas and Yakhis.

The upper storey is not immediately above the lower one but recedes a few meters away into the rocky mass, leaving the top of the verandah and cells of the lower one to form an open terrace. There are altogether six cells—one each in the left and right wings and four in the rear. All the four cells in the main wing are provided with two doorways each, flanked by two pilasters from which springs a carved arch.

The sculptural representation on the facades gives us a glimpse of the life of an affluent generation which lived during the first century B. C. Contemporary dress and decorative ornaments are faithfully displayed through male and female figures. While music, dance, sporting, armour are systematically portrayed, outdoor games, hunting with bow, arrow, spear, shield, fighting with elephants are also depicted. The reliefs apparently depict some legends, the satisfactory interpretation of which has not yet been arrived at, though different explanations have been suggested. One of the scenes in the main wing of the upper storey of Rani Gumpha is faintly reminiscent of the storey of Dushmanta's first meeting with Sakuntala. The scene is laid in the woods, as indicated by a flowering tree between the king and the deer and the woman (Sakuntala) perched on the fork of an Asoka tree with her extended right hand dissuading Dushmanta from killing the deer.

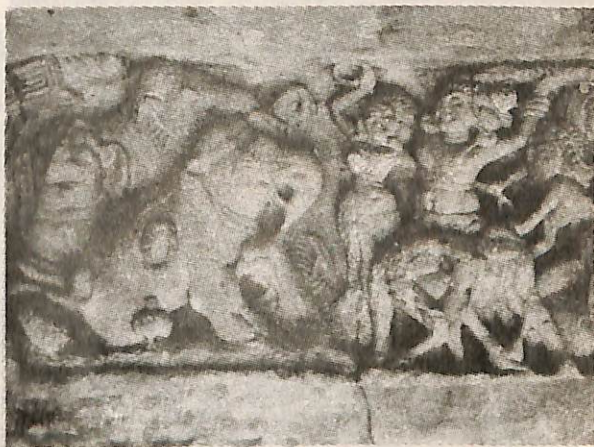
Commenting on these sculptural representations, Dr. Debala Mitra observes :

"The artist is no longer labouring under the law of frontality and lack of perspective, but has attained sufficient mastery over form and skill in depicting figures in very position-front, back and side. The faces are shown in full—or in three quarters and half profiles. The poses of figures are easy and natural in their movements. Vivacious and elastic emotions like agony, pleasure, fear, determination, mental tension, etc., are tolerably well expressed. The composition is fairly coherent and effective; the different figures bear relationship with one another. The reliefs have matured into depth, displaying a considerable

plasticity of form and naturalism or modelling. Slender figures of men and women are marked by suavity of outline."

The other cave that deserves special mention is the two-storeyed Manchapuri and-Swargapuri gumpha. The lower storey, i.e. Manchapuri contains an important but damaged relief. It depicts the reinstallation of Kalinga Jina by Kharavela and his family members with pomp and ceremony.

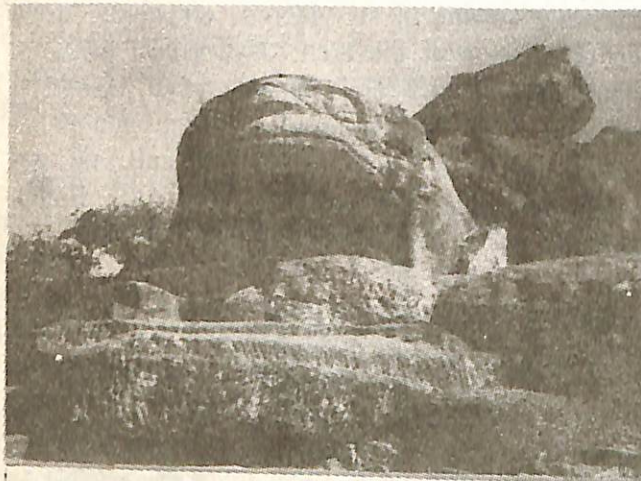
Other caves of Udayagiri include the Chhota Hati Gumpha, whose facade is remarkable for the masterly carving of six vigorous elephants, three on either side of the arch; Jaya-Vijaya gumpha, depicting a male and female guard; Ganesha gumpha with the figure of Ganesha and some inscription on the back of its right cell and two imposing elephants outside the cave; Bagha gumpha or Tiger cave—resembling the face of a tiger.



The entire absence of a sanctuary which is an indispensable concomitant of a rock-cut Buddhist monastery is a peculiar feature of this place. The Jaina monks apparently substituted it by a structural one as revealed by the ruins of an apsidal structure built of laterite slabs, within which, towards the apse-end is a circular wall. It is assumed that this was the site of the Assembly in which, 3,500 monks from all over the world participated in the Jaina Council.

Coming down to the narrow road by a flight of steps in front of Jagannatha Gumpha (Cave 17), the visitor finds a track to his left—leading to the Khandagiri Hill. At the first approach in the north, there are two caves called Tatwa-I and Tatwa-II, so named after the carving of tatwa birds on the caves. Farther ascending by the same flight of

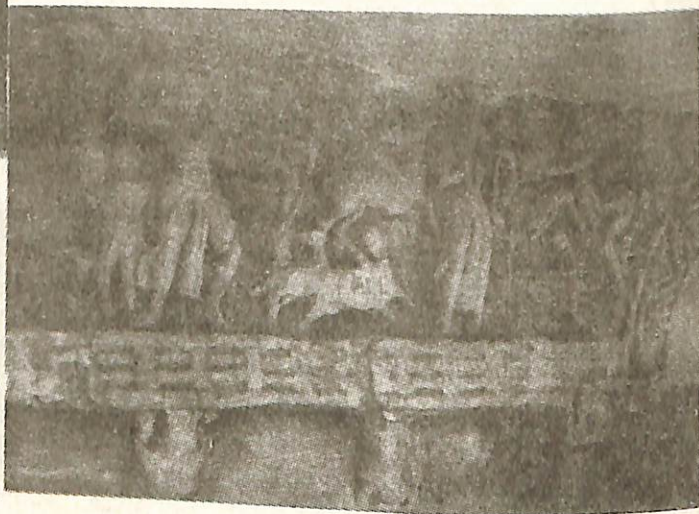
steps, one finds the cave—Ananta Gumpha, named after the figures of twin—serpents on the door arches. This is one of the important caves on account of its sculptural facade. This long cell has four doorways, flanked by pilasters from the capital of which, spring the arches crowned by either Srivasta or Nandipada. While the motif on one of the tympanums depicts worship of a tree, the other portrays beautifully the figure of Gaja-Lakshmi. This motif forms one of the fourteen dreams seen by Trisala, mother of Mahavira when the latter was transferred to her womb from that of Devananda.



Another important cave is the Navamuni Gumpha, deriving its name from the figures of nine (nava) Tirthankaras carved on the back and right walls of the cell with some inscriptions. The Barabhuji Gumpha, so called from the two twelve-armed (bara-bhuji) figures of Sasana Devis carved on the side walls of the verandah, is one of the spectacular caves of Khandagiri. There are altogether twenty-five figures of Tirthankaras on the walls of the cell distributed on the three walls; Parsvanatha being repeated twice. Of the two figures of Parsvanatha, while one is in its usual position in the series, the latter is larger in size and stripped, standing in *Kayotsarga* pose with its long hands hanging by its sides on a double-petalled lotus under the seven-hooded canopy of a serpent.

The Trisula Gumpha, otherwise known as Mahavira Gumpha contains the reliefs of twenty four robeless Tirthankaras. Apart from these caves, a series of rock-cut wells have been excavated in this hill to facilitate provision of water supply to the dwellers of the caves. They are named as Akas Ganga, Gupta Ganga, Radhakunda and Shyamakunda.

The crest of Khandagiri is crowned by a Jaina Temple dedicated to Rishabhanatha which, undisturbed by modern buildings and unobscured by trees, shines in its solitary grandeur. The main image, made of white marble is of recent installation, but the temple, consisting of a deul and jagamohan, both of the pidha order with pyramidal roofs is older. The temple was built in the first quarter of the nineteenth century by Manju Choudhury and his nephew Bhavani Dadu of Cuttack. The standing cholorite image of Rishabhanath in the right niche is of comparatively larger size. On its back slab, the whole range of twenty-four Tirthankaras have been carved. In the left niche is a seated couple of Yaksha—Ambika and Gomedha under a mango tree above whom is their Jina with the cognizance—the wheel. The colossal image of Parsvanatha, in black marble, which is installed in the marble shrine located to the right of the temple is of modern origin installed in 1950.



The terrace adjacent to the temple is known as Deva-Sabha; the Assembly of Gods and contains a number of monolithic miniature—shrines dedicated by devotees. Every year a colourful fair known as Kumbhamela is celebrated at Khandagiri for nine days commencing from the day of Sripanchami, i. e. fifth day of the bright fortnight of the lunar month in January-February. On this occasion the devotees feel it a rare privilege to have a holy dip in the Akasaganga.

When darkness descends over Khandagiri, the visitor just sitting over the hillock enjoying the peace and tranquility comes down to be lost again in the crowds of the city. And as the crowds, the problems and the din come closer to him, how desperately he wishes to go back to the hills



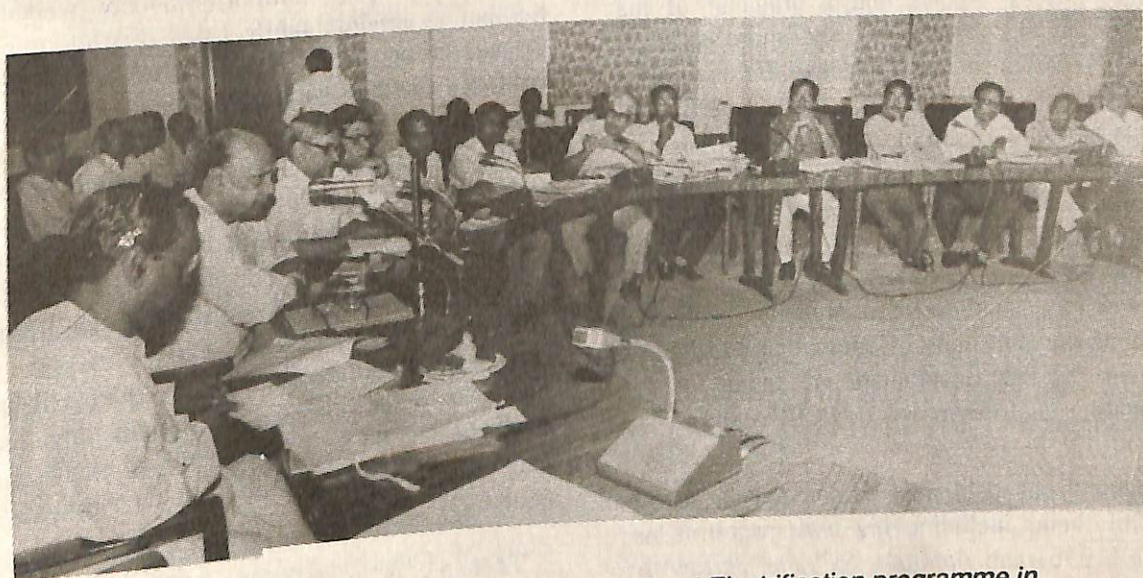
again. Let's conclude with the words of Prof. N. K. Sahu, who, very aptly observes :

"The garden of Kharavela has variegated subject flowers—indigenous and exotic, inviting artists, historians and literatures to have delightful survey of Kulturgeschichte—a fascinating field of inexhaustible interest."

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Chief Minister Shri Biju Patnaik reviewing Rural Electrification programme in Secretariat Conference Hall on 23-10-1991 in high level meeting.

Gopinath Mohanty's Novels : A Saga of Tribal Life

Dr. Ganeswar Mishra

Gopinath Mohanty is decidedly the most important novelist after Fakir Mohan Senapati. Born in a village in Cuttack in 1914, Mohanty obtained his M. A. degree in English from Patna University and joined the Orissa Administrative Service. During his administrative career, he worked in different parts of Orissa and after retirement lived in Bhubaneswar. He died in California (USA) on 20 August 1991 after prolonged illness.

Besides novels, Mohanty has written volumes of short stories, essays and a grammar of the language of the Konds, an aboriginal tribe of Orissa. He has also translated Leo Tolstoy's *War and Peace* into Oriya. He has received the Central Sahitya Akademi award for his novel on tribal life, *Amrutara Santana* (Sons of Nectar, 1949), and the Jnanpith award for his *Mati Matala* (The Fertile Soil 1964) a novel dealing with the post-Independence rural society of Orissa. Mohanty has been awarded honorary degree of D. Lit. by the University of Sambalpur and Padma Bhushan by the Government of India for his outstanding contribution to Oriya literature.

Mohanty has published fifteen novels so far. Most of them, including his two masterpieces, *Paraja* (1946) and *Amrutara Santana*, portray the life of the aboriginal tribes of Orissa. *Harijan* (1948) depicts the life of the untouchables in a society dominated by the affluent caste-Hindus. *Danapani* (Bread and water, 1955) is a portrayal of an individual who forgoes everything in life, including the loyalty of his wife, to climb up the bureaucratic ladder. Novels like *Rahura Chhaya* (The Shadow of Rahu, 1952) and *Lava Bilaya*

(Waves in the Mind, 1961) probe the human mind in all its light and shadow. *Mati Matala* records the transition that village society is passing through as a result of the impact of several political and economic forces that have been generated in the city.

Though Mohanty has a wide range of themes and is equally successful in his portrayal of rustic, tribal and city life, he has distinguished himself for his novels which reveal an insight into tribal life. As an administrator Mohanty worked in Koraput, a predominantly tribal district in South Orissa, during the early forties, and came in direct contact with various tribal communities developing a great love for them. He learned their languages, became thoroughly acquainted with their life-styles, and in novel after novel wrote about those communities. It is interesting that one of the earliest novels in Oriya (Gopalaballava Das's *Bhima Bhuyan*, published in 1908) dealt with tribal life and that modern classics like *Paraja* and *Amrutara Santana* also deal with tribal life. No other Indian novelist in any Indian language has portrayed tribal life in all its beauty and cruelty, joy and suffering as Mohanty has done.

Mohanty is at his best in *Paraja*, *Danapani*, *Harijan* and *Mati Matala*. The analysis of any one of these establishes Mohanty's achievement as a novelist. *Paraja* is selected here for a brief analysis.

The setting of *Paraja* is the small village of Koraput, inhabited by the Parajas, an aboriginal tribe. Their life-style is absolutely primitive. They

live from farming and often burn parts of the forest to convert them into agricultural land. This system, known as *podu*, is illegal and a representative of the Government, usually the forest guard, is appointed to punish those involved in *podu*. A *sahukar* (money lender) is always around to lend them money on condition that if they fail to repay the loan, they will work as his *gotis* (slaves) towards the payment of their loans. The Parajas, being illiterate and completely unfamiliar with the educated and semieducated city people, are exploited, in various ways, all their life.

Sukrujani is an old Paraja who has two sons and two daughters. The forest guard, of whose 'powers' the Parajas are mortally afraid, comes to the village of Sukrujani and wants one of Sukrujani's daughters to be 'sent' to him for a night. Sukrujani gets terribly angry and refuses to oblige the forest guard. The forest guard wants to avenge the insult and after a few days discovers one of Sukrujani's sons preparing 'handia' (country liquor) illegally. He imposes a heavy fine on him.

Now, in order to pay the fine to the forest guard, Sukrujani and his two sons decide to borrow money from the local *sahukar* and serve as his *gotis* for some years. The *sahukar* tricks them and takes away their land. He also succeeds in taking one of Sukrujani's daughters as his concubine. Sukrujani and his sons realise the nature and extent of injustice done to them by the *sahukar* and kill the *sahukar* with their daggers. Soon after the murder, they report themselves to the local police and announce: 'Look, we have killed a human being. Grant us appropriate punishment'.

Obviously, the novel depicts the exploitation of the simple Parajas by petty Government officials and moneylenders. But it does not primarily read like a tale of sorrow and suffering. In a style that is intensely poetic, Mohanty portrays the life of

the Parajas: their intimate relation with the mountains, forests and streams around them; their response to moonlight and darkness, bird's song and tiger's roar; their customs, habits, rituals, legends and folklore. He gives elaborate quotations from their songs, idioms and proverbs and unmistakably conveys the flavour of the country and the pulsating life of the Parajas.

Paraja, and some other novels of Mohanty written about tribal life, deserve a high place in Indian fiction as works of art. No reader can ever forget the beauty of the landscape of Koraput, the sublime sense of joy and wonder that pervades the life and philosophy of its people and the poetry of Mohanty's language and style. Mohanty is a superb artist in presenting man in nature, in singing songs of spring, youth and joy, and in portraying vividly the details of the life-style of a people. But he is not always successful in conveying the sense of darkness and agony of his characters. In spite of the ghastly murder with which the novel ends, *Paraja* seems to be the idyllic picture of a group of men, unspoiled by 'civilisation'. Mohanty's novels on tribal life, which some critics call 'anthropological', seem to be presented from the point of view of a narrator alien to the milieu he is dealing with, excited at discovering material that is remote and exotic.

Several critics have found fault with Mohanty's form. Repetitions and digressions are not infrequent in his works, thus suggesting a lack of focus and perspective. But in Indian narrative tradition looseness of structure is acceptable. The *Puranas* and folktales display a looseness in form which does not minimise their value. Mohanty's works, even if their form may have some defects, do convey a sense of epic dimension and magnitude.

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Sanctuaries in Orissa

Dr. B. Padhi

The total geographical area of Orissa is 1,55,707 Sq. Km. Total forest area (1-4-1979) of Orissa was 67,673 Sq. Km. The proportion of this forest area to geographical

is 43.42 per cent. Remote sensing analysis of forest area in 1987 shows 47,137 Sq. Km. The proportion of this area to geographical area is 30.27 per cent.

THE LIST OF SANCTUARIES IN ORISSA

(By courtesy of the Chief Wildlife Warden, Bhubaneswar)

Sl. No.	Name (Forest Division)	Year of Establishment	Area in Sq. Km.	Important wild life forms
1.	Bhitar Kanika (Chandabali)	1975	672.00	Veg : Mangrove Fauna : Fish, Reptiles, Chital, Sambar, Birds
2.	Satkosia (Nayagarh, Boudh & Angul)	1976 (There is a Gharial Breeding station in it)	795.52	Veg : Tropical Deciduous Forest : Sal & Bamboo Fauna : Gharial, Chital, Sambar, Bison, Sloth Bear, Panther & Tiger.
3.	Hadagarh (Keonjhar & Baripada)	1978	191.60	Veg : Mixed Deciduous Forest Fauna : Deer, Elephant, Wild Dog, Panther
4.	Similipal (Baripada & Karanjia)	1979 (First started as a Tiger Reserve It is the largest)	2,200.00	Veg : Semi-Evergreen Forest & Trop Deciduous Forest, Sal, Piasal, Terminalias etc. Fauna : Various kinds of Deers, Elephants & Tigers.
5.	Nandankanan (Biological Park)	1979 (First started as a zoo. It is the smallest.)	14.20	Primarily a zoological park, rich in Animals
6.	Mahanadi— Baisipalli (Nayagarh & Boudh)	1981	168.35	Veg : Sal, Sisoo & Bamboos Fauna : Chital, Sambar, Elephant, Sloth Bear, Panther & Tiger.
7.	Kotgarh (Balliguda)	1981	399.50	Veg : Tropical Deciduous Forest Fauna : Chital, Sambar, Chausingha, Neelagai, Elephant, Panther & Tiger.
8.	Khalasuni (Rairakhol)	1982	116.00	Veg : Sal, Piasal, Asan, Terminalia, Bamboo Fauna : Chital, Sambar, Gaur, Elephant, Panther & Tiger.

Sl. No.	Name (Forest Division)	Year of Establishment	Area in Sq. Km.	Important wild life forms
9.	Chandaka— Dampara (Chandaka WL Division)	1982 (It is maintained mainly for Elephants.)	175.79	Veg : Mixed Deciduous Forest with Bamboo Fauna : Several kinds of Deer, Elephant, Sloth Bear, Wild Dog & Leopard.
10.	Kuldiha (Baripada)	1984	272.75	Veg : Tropical Deciduous Forest Fauna : Deer, Bison, Leopard & Tiger
11.	Balikhanda Konark (Puri)	1984 (Mainly for Black Buck)	71.72	Veg : Casuarina (Jhaun) Fauna : Black Buck & Chital
12.	Debrigarh (Sambalpur)	1985	346.91	Veg : Mixed Deciduous Forest with Bamboos Fauna : Deers, Sambar, Leopard, Tiger
13.	Lakheri Valley (Paralakhemundi)	1985	185.87	Veg : Tropical Dry Deciduous Forest Fauna : Chital, Sambar, Sloth Bear, Elephant & Leopard.
14.	Chilika—Nalabana (Chilika WL Division.)	1987 (Maintained mainly for the innumerable birds)	15.53	Veg : Small succulent plants & submerged Hydrophytes Fauna : Crabs, Prawns, Fish, Migratory & Resident Birds.
15.	Ushakothi (Sambalpur)	1987	304.03	Veg : Sal, Piasal, Asan, Arjuna, Bamboo Fauna : Deer, Bison, Elephant, Leopard & Tiger.
16.	Sunabeda (Khariar)	1988	600.00	Veg : Sal, Teak, Bamboo Fauna : Deer, Wild Buffaloes, Wild Boar, Leopard & Tiger.
Total			6529.77	

In addition to these sanctuaries there are only two proposed National Parks as follows :

A. North Similipal 1985 845.70 acres

B. Bhitarkanika 1988 367.00 acres

Total 1212.70 acres

Thus the proportion of the area under sanctuaries and National Parks to the total forest area is about 10 per cent. However the sanctuaries are not well distributed throughout the state. There is none in the Districts of Bolangir, one in Sundargarh and that there is one also in Koraput, the largest District in the state and having widely varied wild life spread over it. In

the District of Keonjhar there is Hadagarh Sanctuary which just touches it on a remote fringe. The sanctuaries do protect the vulnerable wild life from ravages of human interference and also provide valuable information on wild life in nature, interdependence of one another, and the forest ecology. Leaving aside the educational role, the sanctuary provides, almost free, the aesthetic natural beauty in abundance and hence raise the level of living pleasure of the onlooker. So a few sanctuaries spaced at random is not enough and their number should be increased. Let us hope that the proposed sanctuaries of (i) Karlapat (255 acres), (ii) Balimela (160 acres), (iii) Kond-Kamberi (430 acres), (iv) Narayan Patna (430 acres) and (v) Gahirmatha (566 acres) are sanctioned and established quickly and others will follow.

Of the sixteen sanctuaries listed above three are selected for detailed discussion and two outside the list are added to give a more representative picture of our environment. They are as follows :

Sanctuaries

1. Bhitara Kanika
2. Chilika Nalabana
3. Similipal

Non-sanctuaries

1. Gonasika
2. Gandhamardan

BHITAR KANIKA is indeed a fairy land surrounded by the profuse mangrove forest. The mud, water, plants and fish are endowed with magic characteristics and easily mesmerise the onlooker. The mud is so finely clayed, that it sticks to the body and does not wash away easily. It is impregnated with rich organic particles, good for microorganisms. The plants are unique and fantastic. Some of them can walk in the water. Some of them have hundreds of uprising breathing roots or pneumatophores. The fruits on trees are show pieces of vivipary. The fishes are also attractive, agile and numerous. The mud scraper fish usually lives and moves most of the time on mud outside the water. It is a topsy-turvy world of fantasy.

CHILIKA is a vast expanse (900 ± Sq. Km. more in the rainy season but less in the summer) of salt water, receiving fresh water from several rivers on the north and connecting through a long and narrow link to the sea, on the east. Though it is a lagoon, it is generally known as a famous lake. It is charming and beautiful. It has been recognised in 1971 by the International Union for Conservation of Nature and Natural Resources (IUCN) as a unique Wetland Ecosystem.

SIMILIPAL is also a vast area of the dense pristine forests covering the high mountains and low valleys, and many rivers flowing in all directions. One finds here the large, luxuriant Simili (silk cotton tree) which gives its name to the territory, also the robust sal (*Shorea vobusta*)

and many other associate lofty tall trees. It is really a blessing of Mother Goddess Earth that we have the abundance of varied wild life in excellent condition in Similipal. The World Wild life Fund (WWF) in their attempt to conserve the tiger population made Similipal a Tiger Reserve over a certain area. Then the public demand wanted the whole of it reserved. So came the sanctuary and the forests and other forms of wild life were protected. Similipal became a dream land. Within the last two decade the populations of all animals living there have increased several folds.

GONASIKA is also a wonderland. There are many amazing natural phenomena to wonder about. First the origin of the river Baitarani. It originates from the slanting slope of the shoulder of the Gonasika. Just there like a grove are very high ever green trees and woody lianas forming at the top a complete canopy. At the origin, in the sylvan environment, where the river starts as "the Adi Ganga" in droplets, grows obliquely over the little stream, a *Gnetum* of very old ancestry. Many expert botanists think that *Gnetum* is the link between the Gymnosperms (which produce unprotected seeds, but no fruits) and the Angiosperms (which produce seeds inside the fruits). The Adi Ganga (the elder sister of the Ganges) flows down for some distance upto the base of the mountain and then disappears completely in a rice field behind a low embankment. Again it appears, at a distance in the reservoir known as "Brahma Kunda" where there is a temple for Siva, the Pasupati (Lord of the Animals) named Brahmeswar and his consort parvati, the Sakambhari, who feeds everybody a vegetarian diet. The sanskritized names in a tribal area are real mysteries.

From Brahmakunda the river flows continuously as the Baitarani. Is it not amazing that a river has dual origins? Then again the Juangas (which literally mean the men) call themselves the brother of the sister Baitarani. They form a very primitive tribe but are gradually learning to live in finer ways. They have learnt to wear clothes, settle in permanent homes in villages and engage themselves in fixed fields of agriculture. You see here a miracle taking shape.

GANDHAMARDAN (some argue that gandhamadan is correct) spreads over a

considerable distance on the border of the Districts Bolangir and Sambalpur. Here the rainfall is low and the vegetation is mainly dry deciduous with semi-evergreen forests on the river side slopes. There are several permanent water streams with small water falls and cataracts both on the north and south side. Nrusingh Nath on the north and Hari Sankar on the south are widely known sacred places of pilgrimage. The top of the range is nearly flat and covered with mostly grass with a few stunted trees. A lot of people living within 10 Km. from the Gandhamardan especially people of 63 villages depend on it for their economic needs. They collect Mohuna flowers, Kendu leaves, fuelwood, bamboos, use them or sell them. Thus they earn a part of their livelihood from it.

A few words for better management of our sanctuaries. They are not meant to be museum pieces. They should be seen and appreciated by the common people. They should not, however, be open free for all. They should be treated like a zoo. In fact the Nandankanan zoo has been declared a sanctuary. The facilities available there should at least to some extent, be available at other sanctuaries.

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Shri Biju Patnaik, Chief Minister, Orissa is going round the exhibition organised on the occasion of the Year of the Girl Child on 10-10-1991

Financial Management of Urban Local Bodies in Orissa

Bhabagrahi Pati

INTRODUCTION

In Orissa, the Orissa Municipal Act, 1950 and Orissa Municipal Rules, 1953 and its subsequent amendments provide the legal basis of Municipal administration with provision of elected Chairman in each Urban Local Body. Kendrapara is an oldest Subdivision of Orissa and it is situated between 20-18' N to 20-49' N latitude and between 86-25' E to 87-1' E longitude and the Kendrapara Town stands as the epicentre of this vast alluvial plain at 20-30' N latitude and 86-25 E longitude. The geographical area of this Subdivision is 6,15,952 hectares and the area of Kendrapara Town is only 10-88 sqr. Kms covering 35 revenue villages. This Municipality had been established on 10th March, 1869 during British reign in India. After the creation of some new Municipalities/Notified Area Councils in the State, the total number of Urban Local Bodies have now come to 102. The State had 124 Towns of various categories according to 1991 Census.

In Orissa, the finance, accounts and audit of the Urban Local bodies are clearly defined in Orissa Municipal Rules, 1953. The finance and accounts of the Municipality are represented by its Executive Officer whereas auditing is done by the Finance Department through the Local Fund Audit Wing.

Finance and Fund of Municipality

Section-114 of Orissa Municipal Act, 1950 provides for constitution of Municipal Council fund for each Urban Local Body of the State. The sources of the Municipal fund are :

- (a) the process of all taxes, rates, tolls, fees and other charges levied by the Municipality under the provisions of O. M. Act, 1950.
- (b) all grants and loans made by the Government and other authorities;
- (c) all sum received by and on behalf of Municipal Council under the provisions of O. M. Act or otherwise;
- (d) all fines realised on conviction under the provisions of the Act or rules or by-laws made thereunder or under any other Act or Rules in which provisions are made for credit of such fines to the Municipal fund.
- (e) all sums received on account of fines and unclaimed sale proceeds under the provisions of the Cattle Trespass Act-1 of 1871

The Municipal revenue is generally collected by the Executive Officer or through his authorised agency in accordance with power vested upon him U/S 97 (a) of O. M. Act, 1950 and deposited into a Government Treasury as per guide lines of Housing and Urban Development Department from time to time and in accordance with section-115 of O. M. Act, 1950. The account of Treasury is called as P. L. account. The main sources of finance are two i.e. (a) Government grants/ loans and (b) Own income of U. L. Bs.

(a) Government Grants

The grants provided by the Government constitute the major portion of Municipal Budget.

The Government grant can be found in the following sources:

- (i) Grants made by Government for State Plan schemes like construction of Public Toilet-cum-Bath Complex as 50 per cent of the estimated cost;
- (ii) Environmental Improvement of Urban Slums to provide minimum basic urban amenities in Slum pockets at the rate of Rs. 300 per capita;
- (iii) For construction of Town Hall, Parks, Bathing ghats, School buildings, Office buildings etc. under non-remunerative schemes as 50 per cent of the estimated cost;
- (iv) Road development grant for improvement and construction of Municipal roads, culverts, drains etc. as 50 per cent of the project cost.
- (v) Road maintenance grant to take up repair and maintenance of Municipal roads as per the road length of concerned U. L. Bs.
- (vi) Grants given by Government under special projects like the projects under I.D.S.M.T., a centrally sponsored plan scheme as 25 per cent of project cost, N. R. Y. scheme, and U.B.S.P. scheme etc. as per decision of State Government.
- (vii) Loan from HUDCO under remunerative schemes and low cost sanitation scheme etc.
- (viii) Loan from Government of India towards 50 per cent of project cost under I.D.S.M.T. scheme.
- (ix) Grant from State Government under FDR/ CDR head.
- (x) Special grants from State Government.

(b) Own Income

Section-131 of Orissa Municipal Act, 1950 provides for levying of various taxes, rates, tolls

and fees by the Urban Local Bodies. The principal sources of income are;

- (i) Taxes imposed on land, houses and buildings (Holding tax)
- (ii) Taxes on vehicles;
- (iii) Taxes on professional entertainment;
- (iv) Tolls on roads, bridges and ferries;
- (v) Different kinds of rates known as water rate, lighting, drainage and conservancy rates;
- (vi) Octroi
- (vii) License fees on Projection and erection and advertisement etc.
- (viii) Fees on registration of dogs.
- (ix) Any other tax which the Municipal Council is empowered to impose under any law for the time being in force.

Among these, holding, light tax, Octroi and license fees are the major sources of revenue earning of the Municipalities.

Powers, Functions and Financial Aspects of Municipalities

1. In respect of levy of tax rate etc.

Section 131A of Orissa Municipal Act, 1950 provides the power of State Government to abolish, suspend or reduce the rate of any tax or fee imposed by the Urban Local Bodies, if the State government are satisfied that the imposition of any tax or fee levied U/ S 131 or the rate at which such imposition is likely to cause hardship to the inhabitants of the Municipality in due consultation with the concerned Municipal Council. The State Government in practice encourages the local bodies to improve local services, to give financial aid etc. which naturally affect the local income and expenditure in indirect way.

2. Control over Budget

On the basis of the budget, the State Government exercises control over the Urban Local

Bodies. The budget of the Urban Local Bodies cannot be in force unless it is approved by the State Government. Before the beginning of each fiscal year, the respective Urban Local Bodies must submit a copy of a statement of estimated receipts and expenditure of that year to the Government of Orissa mentioning their revenue collection, Government grant to the received and expenditure after due sanction by the concerned Municipal Council as per Section-107 of the Orissa Municipal Act, 1950. The Government can modify it or ask them to modify or revise the budget as per the date line fixed by Government according to Section-108 and 109 of the said Act. If for any reason the budget is not sanctioned before the date prescribed under sub-sec-1 of Section-107, the District Magistrate generally sanctions the Budget after calling for the concerned records from the Executive Officer concerned with such modification as he considers necessary. In such circumstances the District Magistrate submits the Budget to the State Government as per provisions of law. When the budget estimate has been finally approved by the State Government, the Municipal Council shall not incur expenditure under any of the heads of the budget estimate in excess of the amount approved and if it is so necessary, it shall obtain the approval of the State Government. There is also a provision in Orissa Municipal Act for submission of Supplementary budget, which is generally dealt with by the same principles as adopted in sanctioning budget estimate.

3. Control of Accounts and Audits

The accounts of the Urban Local Bodies are audited by the Finance Department through the Local Fund Audit every year. Besides this, internal audit is also operative in some of the Urban Local Bodies as per decision of the Housing and Urban Development Department. The concerned Audit agency can take necessary remedial steps against

any defects or irregularities and take action against person concerned, if any expenditure of the local body is found not in conformity with the rules in force. Every local Body must prepare the annual Statement before the close of each financial year. In practice the accounts of the Local Bodies are audited by the Auditor of Local Fund Audit each year which are reviewed by the Audit Superintendent as well as the District Audit Officer.

4. Government grants

The State Government provides financial grants to the Local Bodies. Generally the Local Bodies are reluctant to increase taxes and rates, so before taking any new service oriented scheme, the State Government's assurance of financial help is very important.

Suggestions

The State Government may take steps to secure financial assistance from the World Bank and to establish Municipal Banks for successful implementation of various projects in urban areas for development of economically weaker sections. Moreover, the Local Bodies should be permitted to impose taxes on advertisements other than advertisements published in the newspaper and duty on transfer of immovable property. The Municipal budgets should be brought within the ambit of the planning process and it should be reflected in the Government Planning in each year. The taxation of holding light etc. should also be made efficient and more comprehensive so that a Municipality/ Notified Area Council will run independently for the welfare of the general public.

Kendrapara Municipality,
Kendrapara-754211.

Ashokan Legacy at Jaugada

Bibhuti Mishra

Modern Orissa occupies major proportion of the region known in ancient times as Kalinga. Emperor Ashoka, the great, had conquered Kalinga in 261 B. C. after a bloody battle the horror of which changed him from Ashoka the terrible to Ashoka the compassionate. After this monumental victory he had engraved rock-edicts in circa 257 B. C. both at Dhauli near modern Bhubaneswar and Jaugada near Purusottampur in the district of Ganjam. While Dhauli has become famous for these edicts and a peace pagoda has been erected there, Jaugada remains relatively unknown though it stands witness to a hoary past.

At a distance of 35 kilometres from Berhampur, a prominent city of Orissa down south is situated Jaugada forming a part of the Malati range of hills. Under Ashoka Kalinga seems to have been divided into two parts northern and southern for administrative reasons. While the headquarters of Kalinga was located at Toshali, identified with a modern village near Bhubaneswar, there was a secondary headquarters at Samapa close to modern Jaugada in Ganjam district. Samapa was a seat of provincial capital prescribed over by a provincial governor under Mauryan imperial administration. As in Dhauli (in Toshali) there is a set of Ashokan inscriptions known as separate Kalinga Edicts at Samapa on the Khapimgula hill near modern Jaugada. These edicts, proclaiming the principles on which Ashoka sought to base his administration of Kalinga, occupies an important place in the Ashokan studies.

The inscriptions was engraved on a clean surface of granite rock, perhaps forming part of a large old fort, ruins of which are seen even today.

The inscription is addressed to Mahamatras (officials) of Samapa and it provides valuable information about the pattern of administration followed by the great emperor. The famous 'All men are my children' declaration forms a part of these edicts. These edicts testify to Ashoka's inculcation of the doctrine that conquest by love is greater than conquest by sword.

There are various explanations as to why the place is called Jaugada. It seems earlier it was known as Jayakataka or Jayagada when the fort was built on the hill by a king commemorating some victory in a war. That was in circa 6th century A. D. over the centuries through corruption of the name it has come to be known as Jaugada. However J. D. Belgar, the noted archaeologist, who had visited the place between 1874 and 1880, has stated that the original name of the place was Jagat from which the fort took its name as Jaugada.

There is an interesting legend that explains the name. According to it the fort was built by a king named Rajakesari, who built the walls in lac (hence the name Jaugada, literally 'Lac Fort') instead of bricks so that the enemy's cannon balls would bury themselves inside instead of devastating the fort. Once a king living in a nearby hill besieged Rajakesari in his fort; but he could not enter the fort even after a long time. At last a milkmaid taunted them by saying that while they have ammunition they did not have any intelligence. Getting the cue from her they set fire to the walls of the fort. Lac immediately caught fire and the fort lay in ruins. The milkmaid was

turned into a stone cursed by the vanquished king Rajakesari. Of course, today there is no trace of any woman-shaped stone there.

In 1858 A. D. a large number of copper coins were discovered here by an European official of Chatrapur, the district headquarters of the Ganjam

district. These coins were identified by Cunningham with Kusana coins and assigned to 1st century A. D. Today the Archaeological Survey of India has erected a concrete shade and protected it with a grille.

59, Ganganagar, Unit-VI,
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*A picture of the Orissa Pavilion in the Indian International Trade Fair at New Delhi
opened on 14th November, 1991*

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